THE CANADIAN JEWISH REVIEW

The Canadian English-Jewish Weekly

VOL. XLIV — GARDENVALE, QUEBEC, AUGUST 17, 1962

THE LIBRARY OF CONGRESS, PERIODICAL DIVISION, WASHINGTON, D.C.

Argentine Jews Call Anti-Semitism A Device To Create Climate Of Chaos

Jewish leaders in Buenos Aires say the Communists are reaping the most benefit from an upsurge of anti-Semitic violence in Argentina, although neo-Nazi groups are regarded as the instigators.

Both the neo-Nazis and the Communists have shown a desire to wreck Argentina's capitalist system and democratic institutions to pave the way for an extreme form of government, Jewish spokesmen say.

The newspaper El Mundo has compiled a list of twenty-seven major anti-Semitic incidents in the first half of this year, writes Edward C. Burks, to the New York Times. Included were the desecration of Jewish buildings, the throwing of gasoline bombs, machine-gun attacks, and assaults.

One incident that attracted wide attention was an attack on a 19-year-old Jewish girl. She testified that hoodlums speaking Nazi slogans carved a swastika on her breast. The incident led to a protest strike by the Jewish community.

The Jews were indignant over what they believed was an attempt by the police to cast doubt on the girl's veracity. A Jewish organization had the girl examined by two non-Jewish physicians, who reported that there was every indication that her story was true. Last month the girl, Graciela Narcisa Sirota, was attacked again. She was kicked by a youth who ran off with her notebook. It was returned later with insulting messages scrawled on it.

There is also a sustained anti-Jewish poster and leaflet campaign by anti-Communist groups. The campaign calls Jews and Jewish organizations the agents of international Communism who have faked the attacks to draw attention from scandals involving Jewish business men.

Responsible members of Argentina's Jewish community of more than 400,000 insist that there is more to the anti-Semitic campaign than assaults and swastika daubings by young thugs. They see it as an obviously controlled and carefully directed drive, but confess that they cannot identify its leaders.

Jews declare that anti-Semitism there is not a general social problem outside of these controlled campaigns. Jewish leaders say it is not surprising that some of the attacks against them are couched in extremely anti-Communist language, says the New York Times. The effect is still the same, they argue, in that only Communists and other extremists can expect to gain if these violently anti-Semitic organizations continue their policies.

Jewish sources contend that the anti-Semitic campaign to a large extent is a smokescreen for assaulting the country's institutions and to create a climate of chaos. They assert that the Tacuara group, a Nazi type of organization noted for involvement in physical clashes, never battles with the Communists.

They suggest, without proof, that part of international Communist strategy is to encourage ultra-nationalist groups like Tacuara.

According to Jewish leaders, police investigations never disturb the centers where the attacks are instigated. They say the members of Tacuara, who are mostly of high-school and college age, enjoy immunity from arrest because of connections with high officials in the police and the military.

The weekly Jewish newspaper Mundo Israelita recently reported an interview with Alberto Ezcurra Uriburu, 24-year-old chief of the organization, and Jose Baxter, 21, another leader, in Tacuara's office. The reporter found the leaders and their colleagues using the Nazi salute.

The leaders were quoted as having said their organization was not anti-Semitic but was against any Argentine citizen in the service of a foreign state. They believe that most Jews in Argentina are Zionists and therefore support a double nationality.

They said that Adolf Eichmann, who was hanged in Israel about two months ago for responsibility in the deaths of millions of Jews in World War II, did his duty as a German soldier and died for crime of which he was not guilty.

While denying any planned anti-Semitic campaigns, the two Tacuara leaders conceded that there had been clashes. Provocation and aggression have taken place on both sides, they said, reports the New York Times, and that if Jewish provocations had been greater there would have been far more violence.

Other organizations that have recently conducted sharp poster campaigns against Jews include the Nationalist Restoration Guard, the Argentine Nationalist Federation, the Anti-Soviet Front, the Shield Organization, and the anti-Communist Intrenchment.

These organizations have commended sharply on scandals involving prominent Jewish business men such as José Mazar Barnett, who was charged with fraud while president of the Bank of the Nation. He has sought asylum in Uruguay.

The U.S. State Department notified the Argentine Government of its "concern" over recent anti-Semitic incidents in that country, and officials in the department held "informal" discussions on the matter with senior Argentine officials in Washington, and in Buenos Aires within the last few weeks.

A department spokesman said that the most recent discussions were held with Alvaro C. Alsogaray, Argentine Minister of the Economy, who was in Washington for discussions on United States aid to Argentina.

Teodoro Moscoso, coordinator of the Alliance for Progress aid program to Latin America, said he also planned to take the question up with Senor Alsogaray in the near future, says the New York Times. Mr. Moscoso made his statement after Representative Seymour Halpern, Republican of Queens, released an exchange of letters with Mr. Moscoso on the subject.

In a letter June 27, Mr. Halpern expressed "alarm and dismay" at reports from Buenos Aires that the Argentine Government has been indifferent to demands by Jewish citizens for police protection.

Mr. Moscoso's reply, dated July 26, a month later, said the embassy in Buenos Aires had reported that the Argentine Government pledged to suppress anti-Semitic activity.

"The embassy reported that this feeling is shared by the Minister of the Interior, who is responsible for all of the police forces in Argentina," Mr. Moscoso said. "The embassy further advised it would thus appear that the Argentine authorities are aware of the incidents and have decided to take strong measures to cope with the perpetrators."

Mr. Moscoso said the embassy also reported that "the Argentine people seem horrified by the incidents."

State Department officials emphasized that since no United States citizens were involved in the Argentine incidents the Government could not issue a formal protest, reports the New York Times. They said the discussions of the matter with Argentine officials were "informal conversations pointing out our general concern at these reports and asking to be kept informed on the steps we understand the Argentine Government is already taking."

Request Of Jewish Leaders In Britain For Prevention Of Provocative Fascist Meetings Is Refused

The British Government declined to take any immediate steps to ban processions and meetings by Fascist and neo-Fascist groups. Four such meetings ended in violence last month.

Henry Brooke, the Home Secretary, said in the House of Commons: "The problem is how to preserve the right of free expression of opinion while effectively discouraging wanton incitement to racial hatred."

In response to members who had asked what the Government intended to do about these disturbances, Mr. Brooke said he planned to use the next three months to study the twenty-five-year-old Public Order Act "in relation to the situation of today."

The act, which authorized the Home Secretary to issue permits for meetings in such locations as Trafalgar Square, says the New York Times, does not empower him to ban processions on his own initiative, Mr. Brooke said. The initiative, he said, had to be taken by the police. But the police have said they are not authorized to call off meetings or processions until disturbances actually began. Nearly 200 persons, many of them agitators, were arrested last month attempting to attack speakers or break through police lines.

Mr. Brooke also told the House that in the case of three recent meetings by Sir Oswald Mosley's Union Movement, a somewhat milder version of the pre-war Black Shirt organization, the disturbances had been caused by elements in the crowd, not on the platform.

A study of the full reports, he said, made it clear that the disorder did not result from any words uttered at the meetings by those who organized them, but from the determination of others to prevent the meetings from being held.

"However much we abhor and despise certain views which, fortunately, commend themselves to only a tiny minority in this country," Mr. Brooke said, "the use of physical violence as a means of preventing them from being expressed is not a reaction that can be tolerated."

Sir Robert Cary, a Manchester Conservative, said the organizers of such meetings sought out communities with heavy Jewish and colored populations and marched in "headed by a band of drums — a Hitler technique in itself," says the New York Times. Jo Grimond, leader of the Liberal party, said the Government must find a way to distinguish between a genuine meeting and a demonstration "held in a particular area, at a particular time and with particular methods, designed to stir up race hatreds. A demonstration of this sort is an act of violence in itself."

George Brown, deputy leader of the Labor party, said a "hoodlum element" had attached itself to these meetings and should be dealt with severely in the courts. "There is some reason to doubt that they are," he said. Fines for "insulting behavior" have ranged from $3 to $7.

Mr. Brooke conferred with leaders of the Jewish community who asked for measures to prevent meetings of a "racially provocative character."

Also, Dr. Israel Brodie, chief rabbi of the United Hebrew Congregation of the British Commonwealth, wrote to all synagogues in Britain asking that the Hazkarah, the prayer for victims of Nazi persecution, be recited at morning services on Saturday.

"The evil which we all thought was completely discredited, if not exorcised, has raised its ugly head again — and in England, of all places," he wrote. Rabbi Brodie added that it was the Jews' solemn duty to remember those who were Nazi victims, not only as a tribute, says the New York Times, but as a stern protest against permitting the revival of an evil.

At 26 Rabbi Has Six Degrees, Is Cantor; B.S.; M.H.L.

The 26-year-old Jordan S. Ofseyer, a tall, slim, and brown-eyed native of Brooklyn — was garbed in cap and gown at the sixty-eighth annual commencement exercises of the Jewish Theological Seminary of America, the principal institution of Conservative Judaism, 122d Street and Broadway, New York, says the New York Times. To his collection of five previous degrees, Mr. Ofseyer added the coveted one of Rabbi, Teacher, and Preacher.

In 1958, Rabbi Ofseyer received his B.S. degree from Columbia University and his Diploma of Hazzan (Cantor) from the Seminary's Cantors Institute College of Jewish Music.

The following year, he received his Bachelor of Sacred Music degree from the Seminary and also the degree of Bachelor of Religious Education from the Seminary's Teachers' Institute-College of Jewish Studies. In 1960, he was awarded his Master of Hebrew Literature degree from the Seminary's School of Judaica.

While a student at the Midwood High School in Brooklyn, he earned a voice scholarship at the Juilliard School of Music.

Rabbi Ofseyer, who was the first person to complete the curriculum in all four Seminary schools, said he hoped "to make a contribution to the vitality of Judaism and to the continuity of Jewish education."

Rabbi Ofseyer lives with his parents, Rabbi and Mrs. Leon Ofseyer, and his wife at 948 East Tenth Street, Brooklyn. In the immediate future, he will take up his role as Rabbi and Cantor at Congregation Beth El in New Haven, Conn.

Seventy-seven young men and women received degrees in courses from the Seminary's five academic departments, and thirty honorary degrees and awards were conferred at the exercises.

Rabbi Ofseyer was one of twenty-five persons ordained Rabbi, Teacher and Preacher.

Six honorary degrees were bestowed. Federal Judges Irving R. Kaufman and Thurgood Marshall, and Edmond N. Cahn, Professor of Law at New York University, received the degree of Doctor of Laws.

Rabbi Edward T. Sandrow, religious leader of Temple Beth-El, in Cedarhurst, N. Y., was awarded the degree of Doctor of Divinity.

(Continued on Page Ten)

Rose From $1-A-Week Clerk To Give $27 Million To Charity

Isaac Wolfson, prominent, British, Orthodox Jew, who has been made a baronet by Queen Elizabeth II for his philanthropic services, is the 65-year-old leader of British Jewry, who received the World Leadership Award of the Union of Orthodox Jewish Congregations at the Biennial National Convention. He has contributed $27,000,000 to various charities during the past six years.

Sir Isaac made headlines recently for his gift of 100,000 pounds sterling ($280,000) to enable the British National Museum to purchase a famous Goya portrait and keep it in Britain. The painting had been purchased by a New York art dealer, but the latter offered to sell it to the museum after a number of members of Parliament voiced opposition to the granting of an export license for the work. The British Government added an additional 40,000 pounds needed to purchase the painting.

Sir Isaac, who rose from a dollar-a-week clerk in a Glasgow furniture factory to become owner of the Great Universal chain of 2,700 stores throughout Britain, contributed considerable sums through the Isaac Wolfson Foundation which he founded in 1955. Among Sir Isaac's charitable contributions were generous sums for the construction and maintenance of Hechal Shlomo, the Israeli Chief Rabbinate's Central Religious Center in Jerusalem, and substantial sums to other religious institutions in Israel.

Jewish Labor Body Asks Curb On Censorship By Authorities

Leaders of several Jewish organizations and human relations agencies throughout the country adopted a set of guidelines for Jewish communities coping with problems relating to censorship.

This action was taken at the nineteenth plenary conference of the National Community Relations Advisory Council at the Terrace Hilton Hotel, in Cincinnati, Ohio, says the New York Times. One of the guidelines deals with public meeting places. It declares:

"If available for meetings to any speakers or groups, they should be available to all." Delegates interpreted this guideline as meaning that permission to use meeting places should be granted, as one of them put it, "even to hate-mongers and racists."

Commenting on this, Lewis H. Weinstein, president of the Council, asserted: "The right to be heard extends under our democratic principles even to those whose ideas are repugnant to us. There must, therefore, be no limitation in advance, no prior restraint, on what may be spoken or said."

Another guideline opposes group libel legislation to protect racial, religious, or ethnic groups against libelous attacks. It was argued that such a law would be unconstitutional.

The Jewish War Veterans of the United States, a member organization of the Council, fought against

(Continued on Page Ten)

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Social Notes — Montreal

Miss Diane Ogulnik, 5 Belfrage Road, has returned from a tour of Western Canada and the United States.

Mr. and Mrs. Julian Kotler spent their wedding trip in Jamaica, the British West Indies. Mrs. Kotler is the former Miss Elaine Scott, daughter of Mr. and Mrs. Jack Scott, 688 Groevenor Avenue. Mr. Kotler is the son of Mrs. Ben. Kotler, 445 Dufferin Road, and the late Mr. Kotler.

Mrs. Rose Tencer, 235 Metcalfe Avenue, visited her sister, Mrs. J. M. Franklin, and her niece, Mrs. S. A. Babb, of Saint John, N. B., and they all stopped at the Lord Nelson Hotel, in Halifax, N. S., for two weeks.

Mr. and Mrs. D. Nisker, and Joyce and William, formerly of 5720 Palmer Avenue, have moved to 140 Finchley Road.

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Mr. and Mrs. Myer Manhaim, 6743 Kincourt Street, spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. Mrs. Manhaim is the former Miss Gladys Birch, daughter of Mr. and Mrs. Jack Birch, 827 Dollard Avenue. Mr. Manhaim is the son of Mr. and Mrs. N. Manhaim, 5402 Bourret Street.

Mr. and Mrs. Harold Trachtenberg, 3815 Plamondon Avenue, celebrated the second birthday of their daughter, Debbie.

Mr. and Mrs. S. Kugelmass, and Gerald, formerly of 5160 Bourret Avenue, have taken up residence at 154 Finchley Road.

Mr. and Mrs. Hyman Erdell, and their younger daughter, Phyllis, 5438 Mountain Sights Avenue, motored to Atlantic City, N. J. Their elder daughter, Carol, is spending the season at camp in the Laurentians.

Mr. and Mrs. Harry Bick, and Marcy, Carole, and Stewart Ian, formerly of 8141 Mather Street, have moved to 5712 Melling Street.

Miss Sarah Cohen, formerly of 3120 Linton Avenue, has moved to 2865 Kent Avenue.

Mr. and Mrs. Eddy Yagodzinsky spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. Mrs. Yagodzinsky is the former Miss Miriam Silverman, daughter of Mr. and Mrs. Aaron Silverman, 4847 Borden Avenue. Mr. Yagodzinsky is the son of the late Mr. and Mrs. M. Yagodzinsky.

Mr. and Mrs. J. Levy, and Melinda Ruth, formerly of 2262 Bedford Road, have moved to 1359 Martel Street, Chomedey.

Arthur D. Dalfen, of New York, visited his parents, Mr. and Mrs. Max Dalfen, 3495 Marlowe Avenue. He is a student at the University of New York, from which he graduated and received his Master's degree in Business Administration, and will resume his studies there in the fall. Dr. and Mrs. David Bloom (nee Rosalind Dalfen), formerly of Winnipeg, Man., spent a week with her parents, Mr. and Mrs. Dalfen, prior to taking up residence in San Francisco, Calif., where Dr. Bloom will do post-graduate work. He is the son of Dr. and Mrs. William Bloom, of Winnipeg.

Mr. and Mrs. H. Gamtil, formerly of 3120 Linton Avenue, have moved to 2865 Kent Avenue.

Miss Nina Levine, of New York, was here for the funeral of her grandmother, Mrs. Sarah Uditsky, of Montreal.

Mr. and Mrs. L. Klein, and Rhona, and Maxine, of Danbury, Conn., visited her parents, Mr. and Mrs. Samuel Cooper, 3840 Plamondon Avenue.

Mr. and Mrs. Kenneth Gantman, 2532 Ekers Road, spent a holiday at Manitou Lodge, at Ivry, Quebec.

Mr. and Mrs. George Baumgarten spent their wedding trip in Miami Beach, Florida. Mrs. Baumgarten is the former Miss Helen Applebaum, daughter of Mr. and Mrs. William Applebaum, 1635 Edouard Laurin Boulevard. Mr. Baumgarten is the son of Mr. and Mrs. Rubin Baumgarten, 460 Decarie Boulevard.

Mr. and Mrs. Myer Tatelman, of Boston, Mass., visited their son-in-law and daughter, Mr. and Mrs. Harry Bick, and Marcy, Carole, and Stewart Ian, 5712 Melling Street.

Mr. and Mrs. Michael B. Magloff, of Berkeley, Calif., spent their wedding trip in the Northwest United States. Mrs. Magloff is the former Miss Joanna Crown, daughter of Mr. and Mrs. Ernest Crown, 37 Rockledge Road, Hartsdale, N. Y., formerly of Montreal. Mr. Magloff is the son of Mr. and Mrs. Murray Magloff, of Yonkers, N. Y.

Mr. and Mrs. Charles Feldman, 4100 Bouchette Street, spent three weeks in Los Angeles, Calif., with their sons-in-law and daughters, Mr. and Mrs. S. Bezonsky, and Michael Lorne; and Mr. and Mrs. Simon Cordova.

Mr. and Mrs. J. Mann, 5587 Macdonald Avenue, spent a week in Ste. Agathe, Que.

Mr. and Mrs. D. Pinsky, 5020 St. Kevin Street, were in Atlantic City, N. J.

Mr. and Mrs. Leonard Babins, and Steven, and Mark Michael, formerly of 5810 Decelles Place, now of 1063 Raynold Avenue, Chomedey, were visited by her mother, Mrs. T. Cohen, of Saint John, N. B.

Mr. and Mrs. Nat Babins, formerly of 883 Dollard Avenue, have moved to 5375 Westmore Avenue.

Mr. and Mrs. Athur Applebaum, of London, Ont., visited his parents, Mr. and Mrs. William Applebaum, 1535 Edouard Laurin Boulevard.

Mr. and Mrs. Larry Walsh, 902 Grou Street, spent their wedding trip in the Eastern part of the United States. Mrs. Walsh is the former Miss Doris Felsher, daughter of Mr. and Mrs. David Felsher. Mr. Walsh is the son of Mr. and Mrs. Joseph Walsh, 900 Grou Street.

Mr. and Mrs. H. Bergman, formerly of 6367 Macdonald Avenue, have moved to 6897 Baily Road.

Mrs. H. S. Baeck (nee Toby Schnaier), of Seattle, Washington, was here for the funeral of her father, Jack Schnaier, 5033 Wellington Street.

Mr. and Mrs. Nat Habins, forferly of 883 Dollard Avenue, have moved to 5376 Westmore Avenue.

Mr. and Mrs. M. Friedman, of Ottawa, Ont., are spending six weeks in Europe and Israel.

Mr. and Mrs. Baruch Eckstein, 5510 Robinson Avenue, will take up residence in New York, in September.

Mr. and Mrs. A. Yellin, and Miss Dorothy Yellin, 6247 Ponsard Avenue, spent two weeks in Ogunquit, Maine, where they were joined by Dr. and Mrs. Lawrence Wynn, and Susan, of Bayshore, Long Island, N.Y., their son-in-law and daughter.

Mr. and Mrs. Walter Goldberg, and Carol and Stephen, 1340 Atlantic Avenue, Chomedey, are taking a holiday in Quebec City, Quebec.

Mr. and Mrs. S. Bidner, and Mark, formerly of 4840 Bourret Street, have moved to 4436 Second Street, Chomedey.

Mr. and Mrs. Wolfe Sherman, and their son-in-law and daughter, Mr. and Mrs. Hyman Schneider, 371 Joicey Boulevard, Toronto, Ont., were here for the brith of the former's grandson, Jason Scott; son of Mr. and Mrs. Cyril Sherman (nee Grace Ganghar), 1105 McDonald Avenue, Chomedey.

Mrs. Martin Gross, and Ruth, of Bakersfield, Calif., visited her brother-in-law and sister-in-law, Mr. and Mrs. I. Grossman, and Miss Helen Grossman, and Oscar, 5707 Eldrige Avenue.

Mr. and Mrs. Leo Gershkovitch, and Miss Evelyn Gershkovitch, 1424 Montcalm Avenue, were in Ottawa, Ont., for the brith of their grandson, Eli Aaron, son of Mr. and Mrs. Irving Gershkovitch (nee Beverly Goldberg).

Mr. and Mrs. Norman Gladstone, 5719 Palmer Avenue, were in Ste. Agathe, Quebec, for a week.

Mr. and Mrs. Hyman Brotman, formerly of 4845 St. Urbain Street, have moved to 3875 Plamondon Avenue.

In Toronto, Ont., for the brith of Jeffrey Ian, son of Mr. and Mrs. Michael Harris, 99 Hilton Avenue, were his grandparents, Mr. and Mrs. Joseph Kaplan, 4845 St. Catherine Road; and Mrs. Hyman Brotman, 3875 Plamondon Avenue; and his godparents, Mr. and Mrs. Ronald Rich, 1177 Bardette Street, uncle and aunt.

Mr. and Mrs. Israel Pascal, 2830 Darlington Place, were in Miami Beach, Florida, for three weeks.

Mr. and Mrs. Barney Schwartz, 905 Trudeau Street, entertained sixty guests at a garden party to celebrate the engagement of Miss Eleanor Grossman, daughter of Mr. and Mrs. Morris Grossman, 6905 Lemieux Street, to their son, Stanley Schwartz. Mrs. Schwartz wore a navy-blue, lace sheath cut with round neckline; and short sleeves. Mrs. Grossman wore a royal-blue, jersey suit, with V-neckline; and short sleeves. Miss Grossman, in a black, shantung dress, made with short sleeves, and a pleated skirt, had a corsage of purple orchids. White and pink carnations adorned the table.

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MARRIAGES

LEVINE-KORNBLUTH

The marriage of Miss Eleanor Lee Kornbluth, daughter of Mr. and Mrs. Abe Kornbluth, 821 Dollard Avenue, to Saul Levine, son of Mr. and Mrs. M. Levine, 595 Brunet Street, was solemnized at Adath Israel Synagogue, on Sunday, June 17, at one o'clock, by Rabbi Charles Bender officiating, assisted by Cantor E. Goldberger. The bride was given in marriage by her father. She was gowned in white organza, made with a fitted bodice; boat-shaped neckline; and short sleeves. Her veil of tulle illusion was placed by a beaded crown; and she carried a prayer book with white orchids. Mrs. Brahm Gelfand was her sister's matron of honor, wearing a pink, peau de soie gown, with full skirt; and a pink, flowered head-piece; and carried a cascade of pink and white split carnations. Miss Joyce Levine, sister of the groom, as bridesmaid, wore a pink, organza and lace gown, with full skirt; and her hat was of pink veiling; and she carried pink and white carnations. Dr. Irwin Kornbluth, brother of the bride, was best man. Mrs. Kornbluth, mother of the bride, wore a pink organza gown, with a fitted, lace bodice; and full skirt; with a matching hat. Mrs. Levine, mother of the groom, was gowned in a pink, lace sheath; with a hat to match it. Their flowers were white carnations.

WALSH-FELSHER

The marriage of Miss Doris Felsher, daughter of Mr. and Mrs. David Felsher, 5335 Prince of Wales Avenue, to Larry Walsh, son of Mr. and Mrs. Joseph Walsh, 900 Grou Street, was solemnized at Beth Hamedrash Hagodal Synagogue, on Tuesday, June 12, at half-past six o'clock, by Rabbi Lester Rosner, assisted by Cantor M. Kauffler. The bride was given in marriage by her parents. She wore a white organza gown. The fitted bodice was appliqued, and had a scalloped neckline; and long sleeves; and the skirt was full. Her veil of tulle illusion was topped by a crystal tiara; and she carried a bouquet of pink roses. Mrs. M. Cohen was matron of honour. She wore a yellow lace and organza gown, with full skirt; also a seed-pearl-beaded tiara; and carried a cascade of pink and white roses. Miss Ada Walsh, sister of the groom, was bridesmaid. Her pink, organza gown, was made with a scooped neckline; short sleeves; and bouffant skirt; and she had a matching, flowered head-piece; and carried a bouquet of white and pink carnations. Sheldon Walsh was his brother's best man. The ushers were: Allan Felsher, brother of the bride; Gerald Baboushkin, Stanley Baboushkin, Gordon Vatch, and Allen Michelin, cousins of the groom; Martin Bergman, Larry Afrin, and David Bercovitch. Pink and white gladioli, chrysanthemums, roses, and carnations were the wedding flowers. There was orchestral music. Two hundred guests were present at the Synagogue hall. Mrs. Felsher, mother of the bride, wore a white, peau de soie gown, designed with an appliqued, fitted bodice; round neckline; and bouffant skirt; with a matching hat. Mrs. Walsh, mother of the groom, wore a pink, peau de soie gown which had an appliqued bodice; and cap sleeves; and a matching hat. Their corsages were mauve orchids. Mr. and Mrs. Larry Walsh spent their wedding trip touring the Eastern part of the United States. The bride went away in a yellow, knitted suit. They have taken up residence at 902 Grou Street.

APPROACHING MARRIAGES

The marriage of Miss Marlene Rhoda Spevack, daughter of Mr. and Mrs. Joseph Spevack, 5130 Barclay Avenue, to Michael Soroka, son of Mr. and Mrs. Szoel Soroka, 1580 Van Horne Avenue, will take place on September 2, at six o'clock, at the Beth Hamedrash Hagadol Synagogue, Rabbi Lester B. Rosner officiating, assisted by Cantor M. Kauffler.

The marriage of Miss Regina Corinne Zakam, daughter of Mrs. Lillian Zakam, 5480 Lemieux Avenue, and the late Frank Zakam, to Jerry M. Cohen, 1878 Normandy Boulevard, son of the late Mr. and Mrs. Jack Cohen, will take place on August 19, at three o'clock, at the Sheraton-Mount Royal Hotel, Dr. Solomon Frank, Rabbi, officiating.

The marriage of Miss Luisa Burstein, daughter of Mrs. Bertha Burstein, 3800 Bouchette Street, and the late Y. Burstein, to Maurice Soiffer, son of Mr. and Mrs. Paul Soiffer, 2262 Bedford Road, will take place on August 26, at half-past six o'clock, at Chevra T'hilim Synagogue, Rabbi Morris Werner officiating.

ENGAGEMENTS

Mr. and Mrs. Morris Silver, 5862 Westbury Avenue, announce the engagement of their daughter, Miss Eileen Eta Silver, to Leonard Shalit, son of Mr. and Mrs. Harry Shalit, 5852 Westbury Avenue. The marriage will take place on June 2, 1963, at Young Israel Synagogue.

Mr. and Mrs. Michael Wener, 3105 Appleton Avenue, announce the engagement of their daughter, Miss Ethel Mildred Wener, to Seymour Newman, son of Mr. and Mrs. Abraham Newman, of New York. The wedding will take place on June 16, 1963, at Shomrim Laboker-Beth-Yehudah-Shaare Tefillah Synagogue.

BIRTHS

Born, to Mr. and Mrs. Issie Karpman (nee Millie Rubin), 4634 Dupuis Avenue, on July 19, at the Jewish General Hospital, a daughter, Sherri Lynn; granddaughter of Mr. and Mrs. Jack Rubin, of Montreal.

Born, to Mr. and Mrs. A. Cymbalista (nee Esther Feldman), 4650 Plamondon Avenue, on June 24, at the Royal Victoria Hospital, a daughter, Louise Gail; granddaughter of Mr. and Mrs. Charles Feldman, 4100 Bouchette Street; and of Mr. and Mrs. Joseph Cymbalista, 6355 Mountain Sights Avenue.

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Social Notes—Montreal

Mr. and Mrs. T. Bookman, of London, England, visited his brother-in-law and sister, Mr. and Mrs. J. Reichson, 378 Bernard Avenue West, and Murray Bookman, of Montreal, his brother; also their nephews and nieces: Mr. and Mrs. Harry Reichson, 5885 Macdonald Avenue; and Mr. and Mrs. A. Letovsky (nee Ruth Reichson), 6289 Van Horne Avenue. Prior to that, they were in New York, where they visited with his brothers and sisters-in-law; Mr. and Mrs. Harry Bookman, and Corrie and Michael, and Mr. and Mrs. Jack Bookman, and Helen; his sisters: Mrs. Freda Diamond, and Miss Dinah Bookman; all of New York. Mr. Bookman had not seen his family here in forty-one years. Of a family of eight children he was the only one who remained in England.

Mrs. Philip Wiener, 5662 Dunmore Avenue, spent five weeks with her brother and sister-in-law, Mr. and Mrs. M. Adelman, of Buenos Aires, Argentina, travelling by plane.

Dr. and Mrs. Felix Bernstein, 6275 Northcrest Place, visited their son-in-law, and daughter, Dr. and Mrs. Lewis H. Freedman, of Saint John, N.B., at their summer home in Pamdenac.

Mrs. Bernard Dorfman, of Sepulveda, Calif., is visiting Mr. and Mrs. Louis Luxenberg, 7741 Stuart Avenue.

Mrs. A. Feldman, 709 Champagneur Avenue, visited her son-in-law and daughter, Mr. and Mrs. J. Rubin, and Harold, Michael and Marilyn, 28 Rosseau Road, Toronto, Ont.

Misses Linda and Shirley Eichorn, 3637 De Bullion Street, sailed for a cruise to Nassau, the Bahamas.

Mr. and Mrs. Hilliard Crown, and Rebecca, of Santa Fe, New Mexico, are spending two weeks with his mother, Mrs. Lillian Crown, 687 Wiseman Avenue.

Mr. and Mrs. Simon Kreindler spent their wedding trip in Miami Beach, Florida; and Barbados, the British West Indies. Mrs. Kreindler is the former Miss Ruby Wolfe, daughter of Mr. and Mrs. Louis Wolfe, 4255 Maplewood Avenue. Mr. Kreindler is the son of Mr. and Mrs. Joseph C. Kreindler, of Barbados, the British West Indies.

Mr. and Mrs. Michael Pascal, 2380 Darlington Place, spent a week in Ste. Agathe, Quebec.

Mr. and Mrs. M. Goldenberg, 2140 Van Horne Avenue, spent three weeks in Miami Beach, Florida.

Mr. and Mrs. Peter Warham, 2765 Eglinton Avenue, Toronto, Ont., are visiting Mr. and Mrs. Harry Katz, 7739 Stuart Avenue.

Mrs. Samuel Spigelman, and Anne, Terry and Michael, 769 Bloomfield Avenue, are spending the season in Ste. Agathe, Quebec, where Mr. Spigelman joins them weekly.

Mr. and Mrs. Herbert B. Hoffman, 6245 Decelles Avenue, spent a holiday in Miami Beach, Florida.

Mrs. Herbert Berg, of New York, visited her sister, Mrs. Lillian B. Hoffman, 489 St. Joseph Boulevard West.

Mr. and Mrs. Jack Gottlieb, 8594 Stuart Avenue, are taking a holiday at Atlantic City, N.J.

Mr. and Mrs. Ira Pont, and Marion and Pamela, of Miami, Florida, visited his father, Samuel Pont, 5157 Durocher Avenue; and Mr. and Mrs. Rubin Pont, 4630 Kent Avenue; Mr. and Mrs. Louis Pont, 8780 Plamondon Avenue; and Mr. and Mrs. Morris Pont, 877 Ninety-Fifth Avenue, Chomedey, his brothers and sisters-in-law.

Mr. and Mrs. A. Feldman, and Stephen and Alan, 8596 Stuart Avenue, spent a holiday in Atlantic City, N.J.

Mrs. I. Feldman, formerly of Montreal, and Stanley and Phyllis, of Brooklyn, N.Y., visited her father, Abraham Ram, 924 Davaar Avenue; and Mr. and Mrs. J. Ram, 4555 St. Kevin Street, her brother and sister-in-law.

Dr. Joshua Zuckerman, and Madelaine, Robert, and Jonathan, of New York, and Shelton, Conn., visited his mother, Mrs. Harry Zuckerman, 6054 Durocher Avenue; and his brother-in-law and sister, Mr. and Mrs. I. M. Fleischman, 5143 Westbury Avenue.

Mrs. Ethel Gilman and her sister, Mrs. Sarah Good, of Philadelphia, Pa., visited their brother-in-law and sister, Mr. and Mrs. Morris Finkelstein, 7731 Stuart Avenue.

Miss Sonia Teplitzsky, of Bronx, N.Y., visited her cousin, Mrs. Sylvia D. Caplan, 6389 De Vimy Avenue.

Mr. and Mrs. Ludwig Herrmann, 4870 Maplewood Avenue, spent two weeks in Bethlehem, New Hampshire.

Mrs. Mayer Goldberg (nee Rita Levin), of Chicago, Ill., was here for the funeral of her father, Solomon Levin, of Montreal.

BIRTHS

Born, to Rabbi and Mrs. David Hartman (nee Barbara Wilner, formerly of New York), 6531 Baily Road, on July 5, at the Jewish General Hospital, a daughter, Adenia; sister of Devorah, aged nine years; Tova, five; and Daniel, three; granddaughter of Mr. and Mrs. I. Wilner, of Queens, N. Y.; and of Mr. and Mrs. Samuel Hartman, of St. Louis, Missouri.

Born, to Dr. and Mrs. Michael Aronovitch (nee Kathrine Silver), 1530 Dumfries Road, on July 18, at the Royal Victoria Hospital, a son, Isaac Lawrence, brother of Jane, Stephen and Carole; grandson of Mr. and Mrs. Samuel Silver, 5084 Cote St. Antoine Road. Godparents are Mr. and Mrs. Harry L. Aronovitch, 5623 Randall Avenue, uncle and aunt. Leonard Silver, 266 Kenaston Avenue, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Lionel Fremeth (nee Havie Zaritsky), of Ste. Sophie, Que., on July 13, at the Jewish General Hospital, a son, Martin Aaron; grandson of Mr. and Mrs. William Zaritsky, of Ste. Sophie, Que.; and of the late Mr. and Mrs. Lionel Fremeth. Godparents are Saul Fremeth, uncle, of New Glasgow, Que.; and Miss Pearl Zaritsky, aunt, 5281 Bessborough Avenue. W. Zaritsky, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Norman Gladstone (nee Edith Pullan), 5719 Palmer Avenue, on June 12, at the Jewish General Hospital, a son, Kenneth; brother of Daniel, aged five years. Godparents are Mr. and Mrs. Edward Pullan, 6509 Cote St. Luc Road, uncle and aunt. Sydney Gladstone, 7386 Kildare Road, uncle, held the baby during the ceremony.

A Jewish View Of Love And Marriage

BY RABBI STANLEY RABINOWITZ, WITH JEWISH EDUCATORS SERVING AS AN EDITORIAL ADVISORY BOARD; REPRINTED HERE WITH THE KIND PERMISSION OF THE B'NAI B'RITH YOUTH ORGANIZATION WHICH HOLDS THE COPYRIGHT

"Love and marriage go together like a horse and carriage." This line from a once-popular song is more than poetry. Unfortunately, however, we know there can be love without marriage and, conversely, marriage without love. Either alternative is frustrating, painful, and sometimes tragic. In truth, love and marriage constitute a combined ideal to which every young person aspires. We would be wise to avoid a human relationship that is a "horseless carriage." To combine love and marriage wisely is a matter that deserves careful analysis. An error in judgment can have very unhappy consequences.

The adolescent years are especially crucial in working out the problems of boy-girl relationships and in developing the attitude required for a sound future marriage. The development of the love relationship during the teen years also makes it a time of much excitement and experimentation, as well as a time for doubt, confusion and disappointment. But the path through these years can be smoothed considerably if we draw from the past some of its wisdom, even as we try to keep in mind some of our new wisdom which has something to say to young people enjoying the freedom they have today in America.

As we have implied, Judaism in its most ancient as well as its contemporary formulation has a great deal to say about love and marriage. The pages of the Talmud reflect profound concern for the love relationship between man and woman. From the stories, observations, and counsel found in the volumes of the Talmud and in Midrashic collections we can discover many insights that may be helpful to young men and women today.

Even though society has changed, the nature of man hasn't changed to any great extent. The drives that compel us, the urges that possess us, the desires that impel us haven't changed much in thousands of years. Those of us alive today still seek the same basic things and have the same basic goals which people had when man first began to walk the face of the earth. Man seeks security, self-expression, companionship. Man has always sought to avoid danger, frustration and disappointment. The pages of the Talmud and the related Jewish writings are the distillation and crystalization of thoughts voiced by men who had profound insight into human nature, even though they never read a page of Freud or a textbook in sociology.

Many of their insights have withstood the test of the laboratory of time. If an effort were made to extract passages from the pages of those ancient texts which are pertinent to love and marriage, young people today might find a great measure of wisdom and guidance in their own relationship with the opposite sex. For the ancient Rabbis were penetrating students of human nature, and their statements, parables, stories and counsel prove their power of perception.

Let's see actually, what the sages have to tell us about some of these perennial problems of love and marriage: What is love? How can I distinguish between the real thing and the false? What guides should I use in selecting a mate? How about dating behavior? How important is good looks? When should I marry? Should I go steady? What about sex? And petting? Or sex outside of marriage? Where do parents fit into the dating and mating period? What about interdating and intermarriage? What is the ideal home?

As we shall note, our tradition has much to say about these matters.

AM I IN LOVE?

Love is blind to defects.

—TALMUD: SANHEDRIN

The popular expression "falling in love" suggests that the state of being in love is frequently not a deliberate act but rather something over which you stumble or into which you fall quite accidentally. If falling in love is a pleasant experience, falling out of love can be quite painful. Falling out of love is one of the pains from which few teen-agers are exempt. The process is usually accompanied by a few tears and some depression and misery. But is this "falling in" and "falling out" of love the "real thing" or is it simply a passing mood?

There is a surviving measure of truth in the observation that "love is blind," simply because when we love someone we tend to idealize the attributes of the loved one, to over-estimate his or her qualities, and to overlook or minimize those aspects which we might even dislike if we did not love that person.

One in love may find loveliness and beauty even in flaws. The beloved becomes a standard to which all others are compared. The beloved is always idealized. Love provides a cosmetic for defects. He or she represents perfection.

(It is going to be very clumsy to keep on saying "he or she" in order to make certain that the implications of these words are not lost on either boys or girls. The girls will forgive us, I hope, if we follow the convention of saying "he" to denote the active partner, and "she" to denote the passive one. That's not good logic but it makes for easier writing. The reader can change the pronoun to the appropriate sex whenever "he" or "she" feels like it.)

Ours is a love-centred culture. Examine the songs on the Hit Parade over the past dozen years. You will scarcely find one without the word "love" in its title or implied in its lyrics. Think of the movies you've seen, either new or on TV, and you'll find it difficult to think of many where love is not the chief motivation in the plot. Yes, ours is a love-centered, love-motivated, love-intoxicated culture. Indeed, it is our biggest industry and our central preoccupation.

It is sometimes difficult to distinguish between "falling in love" and "falling in love with love". A boy may seek a girl not because he seeks her as the object of his affection but because he craves acceptance or victory. If there is any competition for the affection of this girl, then the quest becomes even more exciting and the girl more alluring. Even in an innocent flirtation a boy may become so enamored with the zest of the quest that he becomes entangled in a situation which he might have avoided had he not been blinded by the desire to "win".

HOW CAN I DISTINGUISH THE REAL THING FROM THE FALSE?

If love is conditional, the elimination of the condition will bring the elimination of love. If it is not conditional, the love will never fail.

—WISDOM OF THE FATHERS

Love is a many splendored thing but some aspects of love are not so splendid. First, though, let's define our terms. There are two kinds of love—genuine love and false love.

Some forms of love are terribly possessive. The person who loves "possessively" feels in his heart that "that which I love exists only for me and its function is to please me and to make me happy". The loved one has no other purpose.

We find possessive love in many relationships and in many homes: the over-protective parent who shields the child from unpleasant experiences, the mother who lives the child's life, the domineering spouse who smothers the loved-one's personality, and, of course, the self-centred and demanding sweetheart who dominates every date and makes all decisions with little regard for the feelings, interests or desires of the partner.

Another false expression of love is the type we may call "conditional". It differs from the possessive in that the object of love is recognized as being equal and as having an independent personality, function, purpose and rights. There is more freedom of expression and more consideration than in the case of possessive love, but the love is conditional. It says, "I will love you and do things for you if you love me and do things for me". Love continues only so long as these conditions are met. This is a common type of love. Although it is usually the kind teen-agers experience, it is not limited to the adolescent years.

Our sages drew a perceptive distinction between "conditional" and "unconditional" love. Conditional love moves in a stormy path, for the conditions demanded cannot be met forever. In conditional love we tend to forget yesterday's kindnesses and acts of devotion and think only of this morning's disagreement.

There is still another expression of love which we can call "creative love." Creative love is the result of two person's desire to produce a relationship in which each tries to inspire the other. It is not a situation where each partner thinks more of the other than of himself, but rather where each partner thinks more of the partnership-in-love than of the self. It is a facing of sacrifices together for the sake of both. In creative love one does not look upon the other as a competitor, resenting the other's successes and growth, but instead enjoys the reflected glory of the other's achievement.

In possessive love a man can say, "I love you because I am a loving person." In conditional love one would say, "I love you because you love me." But in creative love the conclusion is "I am loved because I love."

(Continued on Page Six)

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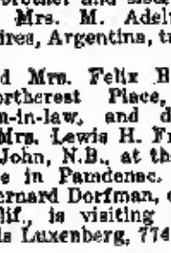

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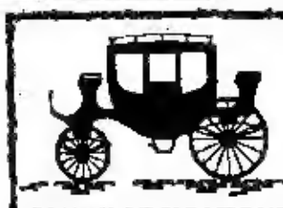

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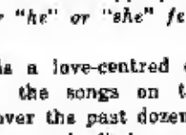

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The Centenary Of Reuben Brainin

BY JOSEPH BRAININ

My father was born just a hundred years ago in a little White Russian hamlet called Lady. His father, whose birthdate reaches back almost into the Napoleonic era, was a hardworking bricklayer in this smallest of small *shtetlech* in the province of Moghilev, slaving through cold seasons and hot to feed a brood of thirteen of whom Reuben was the oldest. Reuben of course went to *cheder* (Hebrew School) where, after a few years, his teacher declared him an *illuy* (prodigy) and released him to further his education in other fields.

From that time on the boy immersed himself in an earnest study of Jewish and secular knowledge; for a time he was passionately interested in mathematics. While still in his teens he came under the influence of Tolstoyan humanitarianism and decided to study agronomy. Venturing out of his *shtetel*, he was soon captivated by the Hebrew renaissance movement and joined the newly founded Hovevei Zion.

My first personal remembrances start at the turn of the twentieth century in Berlin, where my family had moved after an interlude of several years in Vienna. My father was then already a recognized Hebrew writer who had made his mark as a biographer, essayist and literary critic. His lucid style, free of the prevalent *melitza*, had made him one of the most popular contributors to Hebrew newspapers and periodicals.

Although, not yet forty, my father appeared to my childish eyes as a patriarchal figure in modern dress, performing esoteric rites in his book-filled study. Hebraw literature was something written for a public living on a different planet, it seemed to me. The creators of that literature, however, were known to us children, for there were evenings when luminaries of Hebrew and Yiddish literature assembled in our home. Usually they were in transit from the East to the West.

As I grew older my father seemed to become younger, less remote. It was he who introduced me to the books of Anatole France, Romain Rolland, Thomas Mann, Bernard Shaw, Strindberg, Russian contemporary literature, James Joyce, Kafka and many others. Nothing in the world of literature and the arts was alien to him. All his life he was intensely interested in the creative process of the literary giants of his time and travelled far and wide to meet them and to get to know their personalities.

I am not familiar with the bulk of my father's literary output. I have read only fragments translated into English, German and French and some of his Yiddish journalistic work. He was a prolific writer, equally at home in every form of literature. He lived and supported his family by his pen — no mean achievement for a Hebrew writer of his time. It was almost as hard as for a bricklayer.

Because it was so difficult to make a living as a Hebrew writer, my father moved his family to the United States, where he tried to establish a Hebrew magazine, "Ha-Daor." When lack of support forced it to discontinue publication he accepted the post of editor of a Yiddish daily, "Der Canader Adler," in Montreal, Canada. He endured this enforced exile from Hebrew literature for several years, taking an active part in the life of the Canadian Jewish community.

He initiated the formation of the Canadian Jewish Congress and founded a Jewish Public Library which today ranks as one of the focal points of Jewish cultural life in Canada. His private correspondence and personal library are preserved in the Brainin Archives of that Library. In the annals of the Canadian Jewish community the Reuben Brainin period is recorded as one of the most fruitful chapters.

The stimulating Jewish life of New York beckoned, however, and my father returned there, after less than five years in Montreal, to accept the editorship of Ha-Toren, a Hebrew monthly published with the help of the Zionist Organization of America. He also became a regular contributor to the Yiddish daily "Der Tog" and began editing his collected Hebrew works (of which only three volumes appeared). During that time he also wrote a biography of Theodor Herzl, of which the first part, dealing with Herzl up to the time of his Zionist leadership, was published.

When, during the first World War, the Jewish Legion was formed, he was one of its most articulate exponents. (Gershon Agron and I recruited the third contingent of the Legion).

My father was a free, unaffiliated spirit. His only ties were with the World Zionist Organization. He never joined any group or party. His position towards the Soviet Union during the last ten years of his life was misunderstood and wrongly interpreted.

He believed that Russia, in the Leninist period, had done away with anti-Semitism and that Jewish colonization in the Soviet Union was an authentic expression of Jewish nationalism which would some day prove an ally — a base, as it were — for the Jewish State, for which he hoped and yearned to the last day of his life.

The course of events has shown that he was in error regarding Russia. Today he would undoubtedly be disappointed in and sharply critical of the regime that has undermined the national and cultural manifestations of Jewry in the Soviet Union.

It is not for me to evaluate my father's position in Hebrew literature, but I have no doubt that it reflects the wide scope of his intellectual interests. For he was possessed by an unlimited curiosity regarding the men and events of his time. His overall dedication, however, belonged to Hebrew letters. He kept a Hebrew diary for over fifty years; 103 volumes of this manuscript diary, which he called Bnei Deiri, are reposing, in accordance with his wish, in the Jewish National Library in Jerusalem.

During the last years of his life he would often comment: "When I was young the Hebrew language was old — now that I am old, Hebrew is young." Despite the many frustrations he experienced it gave him much gratification to know that he had contributed substantially to the rejuvenation of Hebrew literature.

He died in New York, in 1939, at the age of 77.

This article is from the Jerusalem Post.

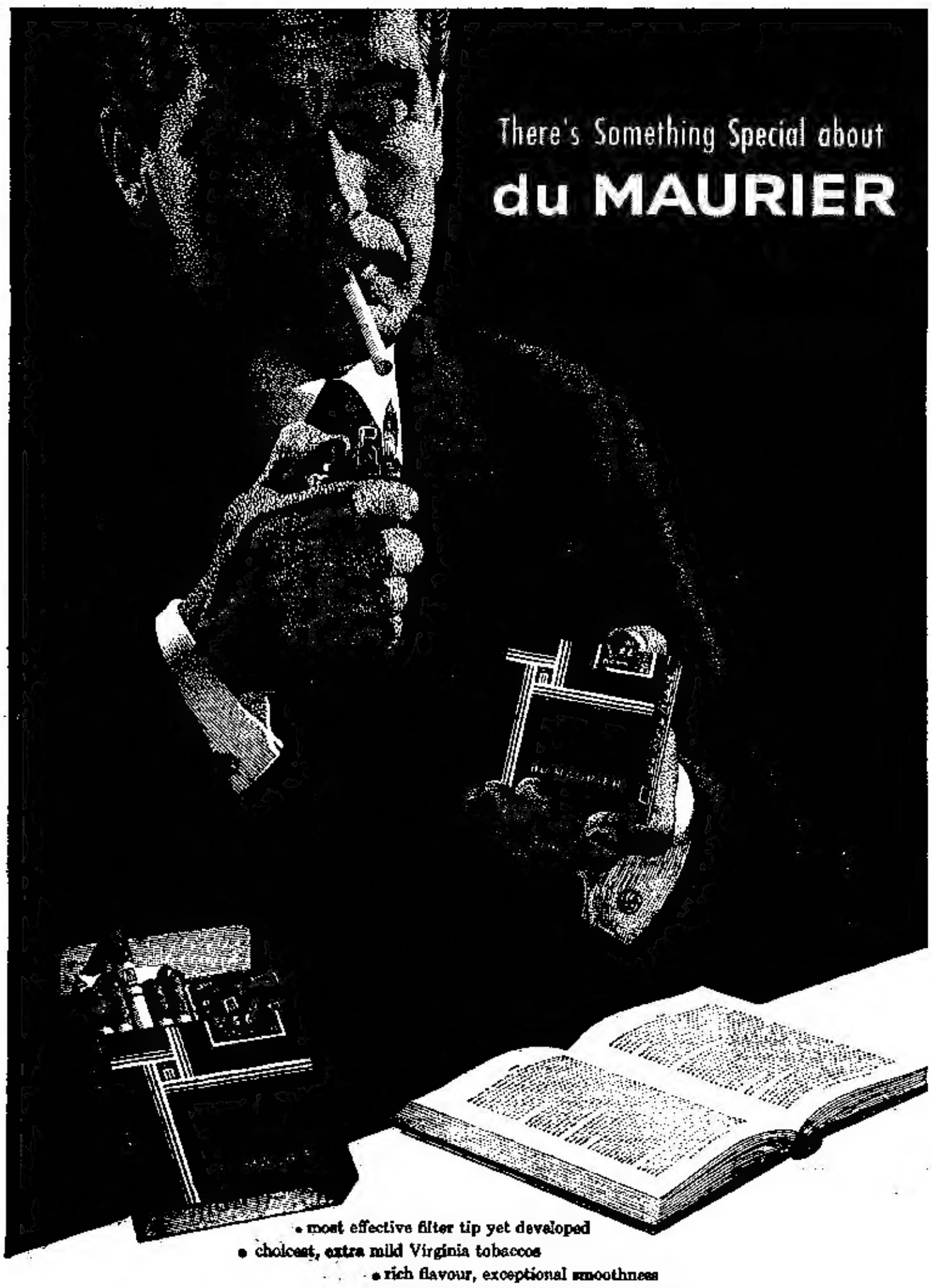
A.J.C. Assails N.Y. Police Drive To Enforce Sunday Law

The American Jewish Congress assailed a campaign of stepped-up enforcement of the State Sabbath law launched by the New City Police Department. Some 93 summonses were issued in the heavily-Jewish West Side area of Manhattan, mostly against foodshops that sold fresh meat in violation of the law.

In a statement, the Congress executive director, Will Maslow, declared: "If the law is to be enforced, it should be enforced not only against the corner grocery store but against all Sabbath law violators, including: radio and TV stations, newspapers, drugstores that sell cosmetics and other products other than medicines, sightseeing buses, news-stands that sell books; office buildings employing elevator operators; churches that operate Bingo games; gasoline stations that sell products other than gas, oil, and tires; and even New York City officials responsible for the opening of the New York Public Library on Sunday.

"If all of these groups are also subjected to the same enforcement of the Sunday law as the corner groceries that have now become the target of official police action," Mr. Maslow declared, "we are confident that the people of the State of New York will quickly recognize that Sunday-closing laws are not only irrational, arbitrary, and discriminatory, but that they are incongruous with the temper and tempo of American life in the 1960's.

"The American Jewish Congress believes that the New York Sunday-closing law is an unnecessary infringement upon the constitutional rights of persons who observe a day other than Sunday as their day of rest."



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TORONTO MARRIAGES

VYNER - ABRAMOVITZ

The marriage of Miss Barbara Abramovitz, daughter of Mr. and Mrs. Benjamin Abramovitz, 16 Rosa Street, to Stanley Vyner, son of Mr. and Mrs. Bertram Vyner, 450 Drewry Avenue, was solemnized at Adath Israel Synagogue, on July 8, at six o'clock, by Rabbi Erwin Schild. The bride was given in marriage by her father. She wore a gown of white organdy which had a bodice of Alencon lace, embroidered with seed-pearl-beads; a heart-shaped neckline with a Bertha collar; three-quarter-length sleeves; and bouffant skirt forming a chapel train. A petal - point, flowered headdress placed her tulle illusion veil; and she carried white orchids, and stephanotis. Mrs. Seymour Abramovitz, sister-in-law of the bride, was matron of honour. The bridesmaids were: Miss Betty Heller, of Miami Beach, Florida; Sharon Ross, Zelda Yuchtman, Bonnie Wagman, and Miriam Lappin. Each wore a long gown of yellow, embroidered organdy; with a matching, cabbage rose headdress; and carried a cascade of roses in shades of yellow. Randy Abramovitz, niece of the bride, was flower girl. She wore a dress of aquamarine-blue over white organza, with matching headdress; and carried a nosegay of roses. Leonard Vyner, brother of the groom, was best man. The ushers were: Seymour Abramovitz, brother of the bride; Cyril Vyner, brother of the groom; Howard Grossman, Moishe Cooper, Allan Risman, Moe Haber, Marvin Morton, and Tom Simons. David Vyner, nephew of the groom, was the ring-bearer. A dinner and reception followed at the Synagogue. Mrs. Abramovitz, mother of the bride, wore a long aquamarine-blue, silk gown, the bodice of which was embellished in beads; also a matching headdress; and had a white orchid corsage. Mrs. Vyner, mother of the groom, wore a long gold-toned, peau de soie gown; and a matching headdress; and had a white orchid corsage. Mr. and Mrs. Stanley Vyner spent their honeymoon at the Nevele Country Club, in Ellenville, N.Y., and New York. They will reside at 4854 Bathurst Street. The bride departed in a raspberry-red ensemble; with a flowered, tulle hat; and had a white orchid corsage. Here for the marriage were: Mr. and Mrs. Nathan Stein, Irwing Stein, and Carol, of Detroit, Mich., and Eli Stein, of Los Angeles, Calif.; uncles and aunt of the bride; Mr. and Mrs. A. Yendig, Mr. and Mrs. Leon Simon, Miss Beverly Stein, Mr. and Mrs. Harold Winston, Mr. and Mrs. A. Glazer, all cousins, of Detroit, Mich.; Miss Betty Heller, of Miami Beach, Florida; and Mr. and Mrs. R. Winston, of Detroit.

MONTREAL MARRIAGES

MANHAIM-BIRCH

The marriage of Miss Gladys Birch, daughter of Mr. and Mrs. Jack Birch, 827 Dollard Avenue, to Myer Manhaim, son of Mr. and Mrs. N. Manhaim, 5402 Bourret Street, was solemnized at Adath Israel Synagogue, on Tuesday, June 12, at six o'clock, by Rabbi Charles Bender. The bride was given in marriage by her parents. She was gowned in white peau de soie, designed with a tight-fitted bodice; round neckline; short sleeves; and sheath skirt which had fullness at back, ending in a chapel train. Her veil of tulle illusion was combined with a matching, pill-box hat; and she carried a prayer book with white orchids. Miss Norma Manhaim, sister of the groom, was maid of honour. She wore a blue, peau de soie gown, with a bouffant skirt; and matching head-dress; and carried a nosegay of pink and white roses. Jerry Birch was his brother's best man. The ushers were: Ruby Kravitz, Saul Sandberg, Melvin Manhaim, cousin of the groom, Irwin Kerer, Jerry Fraiberg, and Harry Medicoff. Stanley Birch, brother of the bride, and Nathan Berenbaum were junior ushers. Aaron Scolnick, cousin of the bride, was ring-bearer. There was orchestral music. A reception for two hundred and six guests was held in the Synagogue hall. Mrs. Birch, mother of the bride, was gowned in a beaded pink, organza sheath, designed with a round neckline; cap sleeves; and panels at sides. Mrs. Manhaim, mother of the groom, wore a pink, lace gown, with round neckline; elbow-length sleeves; sheath skirt; and satin panels at the back; also matching satin hat. They carried corsages of pink and white carnations pinned to their purses. Mr. and Mrs. Myer Manhaim spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y. The bride went away in a two-piece, shantung suit; with a corsage of white orchids. They have taken up residence at 5743 Kincourt Street. Here for the marriage were: Aaron Sussman, cousin of the groom, of Brooklyn, N.Y.; Mr. and Mrs. Samuel Birch, uncle and aunt of the bride, of New York; Mr. and Mrs. Issie Skolnick, and Aaron, cousins of the bride, of Quebec City, Quebec.

MAGLOFF-CROWN

The marriage of Miss Joanna Crown, daughter of Mr. and Mrs. Ernest Crown, 37 Rockledge Road, Hartsdale, N. Y., formerly of Montreal, to Michael B. Magloff, son of Mr. and Mrs. Murray Magloff, of Yonkers, N. Y., was solemnized at the home of the bride's parents, on Sunday, August 5, at twelve o'clock, by Rabbi Jerome S. Spivack. The bride was given in marriage by her father. She was attired in ivory-coloured peau de soie, overlaid with re-embroidered Alencon lace. Her veil of silk illusion was attached to a crown of that lace; and she carried a bouquet of white roses, and stephanotis. Miss Erna Crown was her sister's maid of honour. She wore a peach-coloured, silk gown, with its own jacket; and a matching, pill-box hat and tulle veil; and carried white and pink roses. Paul Magloff was best man for his brother. White, pink, and red roses, gladioli, and carnations decorated the rooms. An orchestra played. Seventy guests were received at a luncheon. Mrs. Crown, mother of the bride, wore a two-piece, ivory-coloured suit embossed with silk flowers; and her hat was of that shade. Mrs. Magloff, mother of the groom, wore an ivory-coloured, silk sheath, embossed with silk flowers; and a matching pill-box hat. Each had a corsage of pink and white roses. Mrs. Crown, grandmother of the bride, wore a black, silk shantung sheath, with its own jacket; and matching hat. Her corsage was of pink and white roses. Mr. and Mrs. Michael B. Magloff spent their wedding trip in the Northwest United States. They have taken up residence in Berkeley, Calif. Mrs. Magloff is a graduate of Bennington College, in Bennington, Vermont. Mr. Magloff is a graduate in Arts of Brandeis University, and will enter the University of California Law School this autumn. In New York for the marriage were: Mrs. Lillian Crown, 687 Wiseman Avenue, grandmother of the bride; Mr. and Mrs. Max Golfman, uncle and aunt of the bride; and Walter, 5758 Melling Street, and Mr. and Mrs. Harold Golfman, 5318 Trans Island Avenue, cousins of the bride.

BAUMGARTEN-APPLEBAUM

The marriage of Miss Helen Applebaum, daughter of Mr. and Mrs. William Applebaum, 1536 Edouard Laurin Boulevard, to George Baumgarten, son of Mr. and Mrs. Rubin Baumgarten, 460 Decarie Boulevard, was solemnized at Beth Hamedrash Hagodol Synagogue, on Sunday, June 17, at half-past twelve o'clock, by Rabbi Lester Rosner, assisted by Cantor M. Kauffler. The bride was given in marriage by her father. She was attired in white peau de soie, styled with a fitted lace bodice; round neckline; short sleeves; and bell-shaped skirt, terminating in a chapel train. Her veil of tulle illusion was caught by a crown of seed-pearl-beads; and she carried a bouquet of white roses. Mrs. Joseph Ghettler was her sister's matron of honour. She was gowned in blue organza set over matching taffeta; and made with a round neckline; and short sleeves. Her flowered headpiece matched it; and she carried a nosegay of white roses. Mrs. Richard Rabin, and Mrs. Lloyd Sevigny, as matrons of honour, wore gowns similar to that of the matron of honour; and also carried nosegays of white roses. Miss Mona Baumgarten, sister of the groom, as junior bridesmaid, wore blue, embroidered organza over taffeta; and a matching bandeau; with a nosegay of white and blue carnations. Jack Lisorgursky was best man. The ushers were: Alec Baumgarten, Charles Baumgarten, cousins of the groom; David Cohen, Joseph Ghettler, brother-in-law of the bride; Arthur Applebaum, brother of the bride; Lloyd Sevigny, and Adam Furstenborg. Sheldon Applebaum, brother of the bride, was junior usher. The decorations were composed of pink and white gladioli, chrysanthemums, roses, and carnations. There was orchestral music. Two hundred guests were received in the Synagogue hall. Mrs. Applebaum, mother of the groom, wore a blue organza gown, over taffeta, with a beaded bodice; round neckline; three-quarter-length sleeves; and bell-shaped skirt; also a matching hat. Mrs. Baumgarten, mother of the groom, wore a gown similar to that of Mrs. Applebaum. Their corsages were blue and white roses. Mr. and Mrs. George Baumgarten spent their wedding trip in Miami Beach, Florida. The bride went away in a white, linen suit; with a corsage of white orchids. Here for the marriage were: Mr. and Mrs. A. Engelsberg, Mr. and Mrs. J. Gestel, of Ottawa, Ont.; Mr. and Mrs. Joseph Pomerance, of New York; Mr. and Mrs. Arthur Applebaum, brother and sister-in-law, of the bride; and Mr. and Mrs. Hyman Aarons; all of London, Ont.

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MONTREAL MEETINGS

★ OTTAWA ISRAEL ★ BOND DRIVE

D. Lou Harris, national chairman of the State of Israel Bond Organization, addressed the first meeting of the executive committees of the Men's and Women's Divisions of the Bond Drive in Ottawa. Solomon Zelikovitz was chairman. Mr. Harris pointed out that the present great influx of immigration in Israel presents new problems of employment, housing, health and welfare, schooling, and other necessities of life. The only area available for the new settlers is the Negev. To settle these immigrant here, Israel must have more financial assistance from the Jews and the bulk of it must come from the sale of Israel Bonds in Canada and other free countries. Mr. Harris praised the Jewish community of Ottawa where more than 50% of the local families are buyers of Israel Bonds. This represents among the highest per capita purchases in the world. Alex Betcherman is co-chairman. Mrs. Isaac Levine is Women's Division chairman. Lawrence Freiman, national president of the Zionist Organization of Canada; The Honourable Max Varon, counsellor, at the Israel Embassy, in Ottawa; Mrs. Isaac Levine, chairman of the Women's Division; Mr. Betcherman; Mr. Zelikovitz; Rabbi J. B. Friedberg; and A. H. Lieff, Q.C., spoke. The second educational institute, sponsored by the Women's Division, is on August 21, in the Jewish Community Centre. Mrs. Bertram Loeb, recently-appointed national co-chairman of the Women's Division, and Mrs. Avis Shulman, chairman of speakers and information, of the International Women's Divisions, in New York, will be the guest speakers at an all day Seminar. She spent last summer in Israel. Mrs. Shulman has lived and worked on a kibbutz; and as an official representative of the Jewish Agency for Palestine, aided displaced persons in Europe. Mrs. Loeb is one of six Canadian women who have received the "Woman of Valour" award, having sold more than $100,000 worth of Israel Bonds. She was chairman of the Women's Division in Ottawa for three consecutive years; and visited Israel on numerous occasions. She will speak at the opening session; Mrs. Shulman, at the luncheon. Assisting Mrs. Isaac Levine in arrangements are: Mesdames Greta Cohen, honorary chairman; P. Addelman, H. Bessin, S. Globe, S. Kizoll, M. Winer, vice-chairman. Mrs. Edith W. Brozofsky is director of the Women's Division; H. J. Halperin, city manager.

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DEATHS

Gabriel Kostiner, 3925 St. Kevin Street, died at the Jewish General Hospital, on Monday, July 30. He is survived by his wife, Mrs. Annie Harris Kostiner; two sons: Edward Kostiner, 3925 St. Kevin Street; and Arnold Kostiner, 1420 Franklyn Drive, Chomedey; three grandchildren: Lewis Stephen, son of Mr. and Mrs. Edward Kostiner, and Gary Mitchell, and Derrick Paul, children of Mr. and Mrs. Arnold Kostiner. Funeral services took place from Paperman's. Rabbi L. Spiro officiated. Burial was at Bessarabier Sick Benefit Society Cemetery.

Mrs. Sarah Uditsky, of Montreal, died on Sunday, August 5. She is survived by a daughter, Mrs. Ida Levine, 3950 Cote des Neiges Road; two grandchildren: Morris Levine, 4855 St. Catherine Road; and Miss Nina Levine, of New York; a great-granddaughter, Dawn Gail Levine. Funeral services took place from Paperman's. Dr. Solomon Frank, Rabbi, officiated. Burial was at Jewish Assistance Society Cemetery..

Jack Schnaier, 5133 Wellington Street, died at the Jewish General Hospital, on Monday, July 16. He was the son of Mrs. Louis Schnaier, of Los Angeles, Calif., and the late Louis Schnaier, and is survived by his wife, Mrs. Sarah Klatchkofsky Schnaier; a son, Moses Schnaier, 5005 St. Catherine Road; a daughter, Mrs. H. S. Baeck (Toby), of Seattle, Washington; five grandchildren: Harold, Sydney, and Stephen Schnaier; and Martin and William Baeck; two brothers, Moe Schnaier, and Fred Schnaier, of Los Angeles, Calif.; three sisters, Mrs. Sally Rosen, Mrs. David Ritz (Evelyn), and Mrs. Daniel Herles (Annie), of Culver City, Calif. Funeral services took place from Paperman's. Rabbi Morris Halperin, officiated. Burial was at Memorial Park Cemetery.

Irving Wittenberg, 3125 Brighton Avenue, died at the Jewish General Hospital, on Sunday June 10. He is survived by his wife, Mrs. Annie Savitsky Wittenberg; a son, Stanley, aged eleven and one-half years; and daughter, Miss Rhonda Wittenberg; four brothers: Solomon Wittenberg, 4840 Bonavista Avenue; Myer Wittenberg, 876 Davaar Avenue; Samuel Wittenberg, 758 Lexington Avenue; and Ben. Wittenberg, 3130 Brighton Avenue; three sisters: Mrs. S. Myers (Bessa), 5767 Northmount Avenue; Mrs. Yetta Zack, 3734 St. Catherine Road; and Mrs. H. Arnold (Ann), 3115 Brighton Avenue. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at Tefereth Israel Cemetery.

Marcel Solomon (Salmonovitch), 4715 Plamondon Avenue, Montreal, and Three Rivers, Que., died at his home here, on Monday, June 4. He is survived by his wife, Mrs. Sarah Solomon; two sons: Louis Solomon, 5586 Woodbury Avenue; Harry Solomon, of Three Rivers, Que.; a daughter, Mrs. Norman Shaffran (Ruth), 5554 Alpine Avenue; five grandchildren: Mark, Marla, and Richard, children of Mr. and Mrs. Louis Solomon; Garry, and Janet Shaffran; four sisters, Mrs. Meyer Gasco (Mary), 4855 Queen Mary Road; Mrs. Samuel Herscovitch (Fanny), 6010 Cote St. Luc Road; Mrs. M. Schwartz (Yetti), 5180 Victoria Avenue; and a sister in Roumania. Funeral services took place from Paperman's. Rabbi Mendell Lewittes officiated. Burial was at Young Israel Cemetery. Shiva was at the home.

Solomon Levin, the widower of Mrs. Bessie Shapiro Levin, died in Montreal, on Sunday, July 22, after a lengthy illness. He is survived by two daughters: Mrs. Samuel J. Gasco (Doris), 5020 Macdonald Avenue; Mrs. Mayer Goldberg (Rita), of Chicago, Ill.; eleven grandchildren; seven great-grandchildren. He was also the father of the late Emanuel Yehuda Levin, of Seattle, Washington; and the late Charles Levin, of Los Angeles, Calif. He was the brother of Daniel Osman, of Montreal; Mrs. Adolphe Weiss (Becky), 5384 Grovehill Place; Mrs. Elsie Rosenbloom, of Philadelphia, Pa.; Mrs. S. Shapiro, (Janet), of Los Angeles, Calif.; and Mrs. N. Margolese (Dolly), of Charleston, West Virginia. Funeral services took place from Paperman's. Rabbi David Roth, assisted by Reverend A. H. Greenberg, officiated. Burial was at Shaar Hashomayim Cemetery. Shiva was held at the home of Mr. and Mrs. Gasco.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

Take notice that GORDON RICHARD ALEXANDER RAMSDEN, clerk, of Montreal, Quebec, will apply to the Parliament of Canada, at the next or next following session thereof, for a bill of divorce from his wife MARGARET EILEEN WOODALL, drapery operator, of Montreal, Quebec, on the grounds of adultery.

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A JEWISH VIEW OF LOVE AND MARRIAGE

(Continued from Page Three)

Possessive love and conditional love are immature forms of attachment. When we are very young we tend to possess others and make demands of them. In our immature years we love only those who meet our demands. Mature love accepts others as they are, and sets the beloved free of both demands and conditions.

"Creative love" is the love that finally came to Adam and Eve—described in the Bible in these words: "Now Adam knew Eve, his wife." Even though the Hebrew word, "knew" may be interpreted sexually, we may take it literally to mean that Adam came to know and love his wife. To love creatively is to know, to care, to assume responsibility for, to respect, to cherish the qualities and the promise of the person we love.

Creative love is best seen in a mother's love for her infant child. It is expressed without condition. Its attention is lavished upon someone else without thought of reward. When we have a feeling of creative love toward our children we find joy in their achievement.

Creative love may not be readily discernible in the early stages of a love relationship. It remains the ultimate goal of a happy marriage and should be reflected in the pre-marriage relationship.

HOW SHOULD I CHOOSE A MATE?

He who weds for money will have delinquent off-spring.

—TALMUD: KIDDUSHIN

The Talmud outlines four types of marriage: Marriage out of passion, marriage for money, marriage to obtain social advancement, marriage for the love of God. The Talmud concludes that the first three lead to mischief. They are either possessive or conditional. Only the fourth type—a creative kind of love—will produce children who will preserve Israel's future and make for happiness.

The Talmud, too, opposes selecting a wife either much younger or much older than a man. "Choose someone of your own age and do not bring contention into your home," is the sage advice of one of its authorities.

The Talmud also cautions us to choose our mates wisely, and to avoid placing too much stress on external beauty.

ARE DATES THE SAME AS MATES?

We may be victims of the romantic illusion that love is something that happens at first sight and there is nothing that we can do about it. Perhaps that is the reason many marriages are disappointing and divorce rates are mounting. Some adults run from marriage to marriage looking for the lost romance of their youth which they cannot seem to recapture! It takes great maturity to realize that marriage must displace romance if marriage is to survive.

Dating thrives on having fun, on tests of loyalty and doing that which is exciting. Marriage requires something much more steady and trusting. Many young people expect the excitement of romantic love to persist throughout a marriage and, when it does not, they are prone to blame the failure on the other partner. They see in the loss of the romantic ideal evidence of a lack of affection. If only they realized that the day-to-day tasks of building a home do not always allow for the constant and daily showering of gifts and flowers that are part of the dating routine!

Dating is important as a preparation for marriage. Dating, however, is not the same as marriage, and a girl who is a good date may not necessarily make a good mate.

Do good dates make good mates? You may have had a wonderful date last night. What made it wonderful? The facts that may have contributed to its delight—the fun, the music, the gowns, the flowers, the gaiety, the gracefulness of her dancing feet—may add up to a memorable evening but may not be the factors that form the basis for a good marriage.

A girl should remember that the very habits that make a man a desirable date may make him a very undesirable husband and vice versa. The young fellow who showed his date such a good time by spending money as though he were a millionaire may turn out to be a husband who has no appreciation of the value of money. The girl with the glorious figure may be a cosmetic beauty but may turn out to be a pampered child who has no ability as a homemaker and mother.

A THING OF BEAUTY . . .

Grace is deceitful, and beauty is vain. But a woman that feareth the Lord, she shall be praised.

—PROVERBS: CHAPTER 31.

When a boy selects a date, her physical appearance and beauty may be of primary consideration. But there is some danger in making physical beauty a paramount reason in selecting a mate. A distinguished professor at the University of Virginia had this to say: "In marriage you invest in another person. As in any investment your hope should be that its value will go up with the passage of time. If you choose a mate for good looks alone and physical attractiveness, what is the inevitable future in such an investment? It can only go down. The kind of human investment which can go up and up through the years is a sound investment in character."

If you love someone, she will seem beautiful in your eyes. A person who is physically attractive by objective standards, however, may indeed still be a very good spouse if that person takes attractiveness in stride and is not dazzled by her reflection in the mirror. Even in school, despite popularity, she will resist the temptation to get by on looks alone. She will cultivate other assets; she will study hard to become a wise and intelligent person. She may be proud of her looks and her appearance; she may take pains to look well, but she remains essentially a natural well-balanced human being. A man is lucky if he finds someone like her.

But if the girl is convinced that personal attractiveness is life's most precious gift to women; if she needs constant recognition of her beauty; and if she subordinates everything to the maintenance of her loveliness—watch out.

Because falling in love is such an emotional experience, teen-agers—and adults too—often find it difficult to differentiate qualities or characteristics which might be acceptable or desirable during the dating period, but which might not stand up so well in the marriage relationship. Here is a partial list which you might find helpful in making such an analysis: ability to solve life's problems; family's affiliation with the synagogue of your choice, dancing ability, potential earning capacity, family's wealth, family's social position and reputation, physical attraction, scholastic standing in school, sense of humor, willingness to "make out."

A TIME TO MARRY

At five years one is ready for the Scriptures, at ten years for the Mishna, at thirteen for the Commandments, at fifteen for the Talmud, and at eighteen for marriage.

— WISDOM OF THE FATHERS

The trend in the United States is for marriage at an early age. Half the girls in our country are marrying before they are twenty. One out of four eighteen-year-olds is married, but there are times when marriage, even with love,

(Continued on Page Nine)

Maritimes Section

Mrs. Harry Lampert, and Beverly and Irwin, of Moncton, N.B., will visit with her mother, Mrs. Abraham Louis, 5000 La Peltrie Street, Montreal, in September.

Mrs. I. J. Goldberg, of Glace Bay, Nova Scotia, is visiting her brother and sister-in-law, Mr. and Mrs. Louis Magonet, 4614 Esplanade Avenue, Montreal, Que.

Charles Gordon, of Montreal, Que., spent two weeks with his son-in-law and daughter, Mr. and Mrs. Jerry Star, and Goldie, Brenda, David and Ellen, 3 Aberdeen Avenue, Yarmouth, N.S.

Misses Karen Arron, 1742 Beech Street, Halifax, N.S.; and Carol Lee Cohen, 49 Prince Street, Yarmouth, N.S., are in the sixth annual Yeshiva University Israel tour of the Youth Bureau for a seven-week study, with stops in London, England; Paris, France; Geneva, Switzerland; Venice, Italy; and Athens, Greece.

The Symphony of Fall Fashions, sponsored by the Women's Auxiliary of the Halifax Symphony Society, will be held on September 25 and 26, at the Robert Simpson Eastern Limited store, in Armdale. Arrangements committee is: Mesdames J. R. Longard, S. S. Jacobson, H. A. MacDonald, J.B. Wilber, and R. W. Davidson.

Mr. and Mrs. Joshua Lieberman, 67 Orange Street, Saint John, N. B., entertained at their summer home in Pandenac, in honor of Mr. and Mrs. Samuel Maglin, of Boston, Mass. Covers were placed for nine, and the table was adorned with summer flowers in pale pink and pale yellow. Mrs. Maglin is the daughter of Mr. and Mrs. Murray Neustader, of Lancaster.

Mrs. Harry Clement, and her daughter, Miss Hope Clement, 2 Vernon Street, Halifax, N.S., went to Ottawa, Ont., to take up residence.

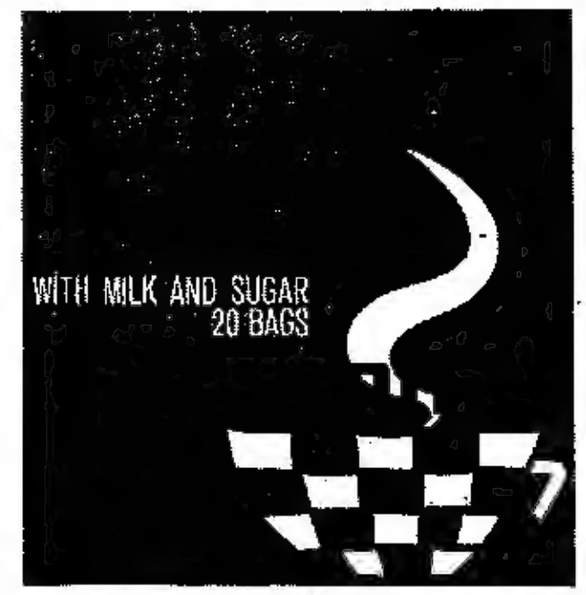
Mrs. T. Cohen, of Saint John, N. B., visited her son-in-law and daughter, Mr. and Mrs. Leonard Babins, and Steven and Mark Michael, 1063 Raynold Avenue, Chomedey, Montreal, Que.

Born, to Mr. and Mrs. Leonard Babins (nee Pauline Cohen, formerly of Saint John, N. B.), of Montreal, Que., on July 26, at the Jewish General Hospital, a son, Mark Michael; brother of Steven, aged two years; grandson of Mr. and Mrs. Nat Babins, of Montreal; and of Mr. and Mrs. T. Cohen, of Saint John, N. B.; great-grandson of Mrs. Bessie Cohene. Godparents are Mr. and Mrs. Sidney Phillips, of Montreal, great-uncle and great-aunt. Mr. Babins, grandfather, held the baby during the ceremony.

Mr. and Mrs. Harry Jackson, 64 Garthdale Court, Toronto, Ont., announce the marriage of their daughter, Miss Linda Anita Jackson, to Saul David Paton, 110 Lyon Avenue, son of Mr. and Mrs. John William Paton, 30 Connaught Avenue, Halifax, N. S., to take place on Tuesday, September 11, at six o'clock, at Beth Tzedec Synagogue, with Rabbi Stuart E. Rosenberg, and Rabbi Samuel Cooper, of Charleston, West Virginia, uncle of the bride-elect, officiating.

Mesdames Samuel Silver, 180 Germain Street, and Samuel Milrod, 88 Mt. Pleasant Street, Saint John, N. B., were joint hostesses at the latter's summer home in Pandenac, in honor of Miss Eleanor Suzanne Elman, daughter of Mr. and Mrs. Maurice Elman, of Saint John, N. B., whose marriage to Dr. Morry Givner, son of Mrs. Abraham (Ray) Louis, 5000 La Peltrie Street, Montreal, Que., and the late Julius Givner, will take place on November 4, in Saint John. The table was centered with summer flowers in a silver bowl, and pink tapers in matching silver holders. Refreshments were served in the garden to thirty guests. Assisting the hostesses in serving were: Mesdames L. H. Goldman, of Fredericton; Harold Rosen, A. Davis, and Miss Linda Jane Milrod.

B. R. Guss, Q.C., and Mrs. Guss were visited recently by her brother-in-law and sister, Mr. and Mrs. Mitchell Segal, of Andover, Mass.; her brothers and sisters-in-law, Dr. and Mrs. Edward Bassen, Dr. and Mrs. Frank Bassen, and Denise, of New York, in Pandenac. Mrs. Guss went by car with them to visit her daughters, Misses Karen, Judith, and Faith Guss, who are in Boston, Mass.



TRY NEW, FLAVOURFUL
reddi-coffee
TRULY READY-TO-SERVE!
ALL INGREDIENTS IN INDIVIDUAL BAGS!
3 DELICIOUS CHOICES
• WITH MILK AND SUGAR
• WITH MILK
• BLACK
NO LUMPS NOR DEPOSITS!
IT'S INSTANT!

CLASS IN COOKERY

TOMATO SOUP SPICE CAKE

one cup sugar — one egg
ground cloves — one and one-half cups flour
two tablespoons margarine — cinnamon
one tin tomato soup — one cup raisins
one teaspoon baking soda

Cream margarine and sugar, and add egg. Add cloves and cinnamon to taste, and raisins. Add baking soda to tomato soup and stir in gently. Fold in sifted flour. Pour batter into a slightly-greased, nine-by-nine-inch baking pan, and bake at 350 degrees for thirty-five or forty minutes.

Cream Cheese Frosting

one package, four ounces, cream cheese — one and one-half cups icing sugar
one-half tablespoon margarine — one-half teaspoon vanilla

Beat cream cheese with electric beater until smooth. Add sugar and continue beating. Add margarine and vanilla. Spread over cake when cool.

Mrs. Chaim N. Denburg,
4732 Bouchette Avenue, Montreal.

BLUEBERRY PIE

Filling

four cups blueberries — one cup sugar
one and one-half tablespoons lemon juice — four tablespoons flour
one-eighth teaspoon salt

Mix all ingredients together.

Crust

three-quarters cup shortening — five tablespoons ice-cold water
two and one-quarter cups pastry flour — one teaspoon salt

Combine ingredients well and line pie pan with pastry. Pour filling in, and cover top with remaining pastry. Bake in hot oven for ten minutes; then reduce heat to 350 degrees and bake for thirty minutes longer.

Mrs. N. Kalman,
4854 Bathurst Street, Toronto.

★

Sabbath Candles will be kindled on

Friday, August 17, at 7.41 p.m., D.S.T., in Montreal

Friday, August 17, at 8.05 p.m., D.S.T., in Toronto

Friday, August 24, at 7.29 p.m., D.S.T., in Montreal

Friday, August 24, at 7.53 p.m., D.S.T., in Toronto

★

Elul 1, 5722, falls on Friday, August 31

MONTREAL BIRTHS

Born, to Mr. and Mrs. Cyril Sherman (nee Grace Gangbar), formerly of Toronto, Ont., 1105 McDonald Avenue, Chomedey, on July 28, at the Jewish General Hospital, a son, Jason Scott, brother of Jeffrey, aged twelve and one-half years; Mark, ten; Paul, eight and one-half; Michael, seven; Eric, five; and Neil, two and one-half; grandson of Mr. and Mrs. Samuel Gangbar, 265 Parkborne Avenue; and of Mr. and Mrs. Wolfe Sherman, 371 Joicey Boulevard; Toronto. Godparents are Mr. and Mrs. Hyman Schneider, 371 Joicey Boulevard, Toronto, uncle and aunt. Abe Berger, 1116 Parkview Road, Chomedey, held the baby during the ceremony.

Born, to Mr. and Mrs. Irving Gershkovitch (nee Beverley Goldberg), of Ottawa, Ont., on July 5, at the Ottawa Civic Hospital, a son, Eli Aaron; grandson of Mr. and Mrs. J. Goldberg, of Ottawa, Ont.; and of Mr. and Mrs. Leo Gershkovitch, 1424 Montcalm Avenue; great-grandson of Joseph Gershkovitch, of Oshawa, Ont. Godparents are Ronald Goldberg, of Ottawa, Ont., uncle; and Miss Evelyn Gershkovitch, aunt, 1424 Montcalm Avenue, I. Lottner, of Ottawa, Ont., held the baby during the ceremony.

Born, to Mr. and Mrs. Michael Harris (nee Mildred Kaplan), 98 Hilton Avenue, Toronto, Ont., on June 25, at the Toronto Western Hospital, a son, Jeffrey Ian; grandson of Mr. and Mrs. Joseph Kaplan, 4845 St. Catherine Road; and of Mrs. Hyman Brotman, 3875 Plamondon Avenue; all of Montreal. Godparents are Mr. and Mrs. Ronald Rich, 1177 Bardette Street, Montreal, uncle and aunt. Marvin Harris, 55 Faywood Avenue, Toronto, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Harry Bick (nee Adele Tatelman, formerly of Boston, Mass.), 5712 Melling Street, on May 28, at the Jewish General Hospital, a son, Stewart Ian; brother of Marcy, aged four and one-half years; and Carole, two and one-half; grandson of Mr. and Mrs. Myer Tatelman, of Boston, Mass.; and of Mr. and Mrs. Bernard Bick, 5180 Marlette Avenue. Godparents are Mr. and Mrs. Samuel Rosenberg, 3115 Linton Avenue, uncle and aunt. Bernard Bick, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Howard Downer (nee Deanna Beckman), 8458 St. Hubert Street, on July 18, at the Jewish General Hospital, a son, Stewart Charles; grandson of Mr. and Mrs. Jack Backman, 4665 Jeanne Mance Street, and of Mr. and Mrs. Morris Downer, 4257 Braille Street; great-grandson of Mr. and Mrs. E. J. Joffre, 3460 St. Hubert Street; and of Mrs. S. Downer, of Montreal. Godparents are Carl Sigman, 4828 Melrose Avenue, uncle; and Mrs. Libbie Levin, 4663 Jeanne Mance Street, aunt. E. J. Joffre, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Louis Luxenberg (nee Selma Katz), 7741 Stuart Avenue, on July 23, at the Jewish General Hospital, a son, Marvin David; brother of Estelle, aged four years; and Florence, aged two; grandson of Mr. and Mrs. M. Luxenberg, 2220 Depatie Street; and of Mr. and Mrs. H. Katz, 7739 Stuart Avenue. Godparents are Carl Katz, uncle, 8634 Birnam Street; and Mrs. Louis Sklar, aunt, 2220 Depatie Street. N. Katz, grandfather, held the baby during the ceremony.

TORONTO BIRTHS

Born, to Rabbi and Mrs. Tsvi Klein (nee Goldie Hollander), 2939 Bathurst Street, on July 29, at Branson Hospital, a son, Efraim; brother of Elya, aged ten years; Shaindy, eight; Sarah, seven; Faigie, six; and Chaya, one; grandson of Mr. and Mrs. Isaac Mandel, of Detroit, Mich.; and of Mr. and Mrs. Abraham Hollander, of New York.

Born, to Mr. and Mrs. Harry Burstein (nee Zuzik Indik), Rural Route, Number Five, Bolton, Ont., on July 29, at the New Mount Sinai Hospital, in Toronto, twin sons, Dean and Mory; brothers of Sonny, aged two years; grandsons of Mr. and Mrs. Samuel Burstein, 119 Dewbourne Avenue; and of Mr. and Mrs. Chaim Indik, of Tel Aviv, Israel.

Born, to Mr. and Mrs. Meyer Rotblott (nee Frances Osher), 116 Playfair Avenue, on July 26, at New Mount Sinai Hospital, a daughter, Risa Lynn; sister of Sherri, aged five years, and Elise, three; granddaughter of Mr. and Mrs. I. Rotblott, 150 Elm Ridge Drive; and of Mr. and Mrs. J. Osher, of Montreal, Que.; great-granddaughter of Mrs. Rebecca Osher, 543 Coldstream Avenue.

Born, to Mr. and Mrs. Saul Kelner (nee Ann Pollack), 35 Gulliver Road, on August 1, at Women's College Hospital, a daughter, Susan Deborah; first grandchild of Mrs. S. Pollack, 61 Wembley Road; and of Mr. and Mrs. I. Kelner, 160 Strathearn Road.

Born, to Mr. and Mrs. Charles Alter (nee Loretta Singer), 4931 Bathurst Street, on July 26, at the New Mount Sinai Hospital, a son, Ian Edmond; brother of Mark Lawrence, aged two years; grandson of Mr. and Mrs. Max Singer, 229 Strathearn Road; and of the late Mr. and Mrs. Louis Alter; great-grandson of Mrs. Gertrude Shinezinger, 9 Lippincott Street, and the late Morris Shinezinger. Manny Alter, uncle, held the baby during the ceremony. Mr. and Mrs. David Starr, 92 Brighton Avenue, great-uncle and great-aunt, are the godparents.

Born, to Mr. and Mrs. Michael Turk (nee Sue Silverberg), 63 Wenderly Drive, on July 28, at New Mount Sinai Hospital, a son, Stephen Mark; brother of Helene Annette aged six years; and Marvin Jay, five; grandson of Mrs. Manya Turk, 10 Carousel Court, and the late Jonah Turk; and of Mrs. Goldie Silverberg, 259 Borden Street, and the late Morris Silverberg.

Born, to Mr. and Mrs. Isadore Zelding (nee Elaine Grainger), 42 Gulliver Road, on August 7, at the New Mount Sinai Hospital, a son, Michael Stephen; brother of Ruth Ann, aged fourteen months; grandson of Mr. and Mrs. Philip Zelding, 87 Beatrice Street; and of Mr. and Mrs. Sylvain Grainger; great-grandson of Mrs. Sarah Buxbaum, all of 442 Lawrence Avenue West.

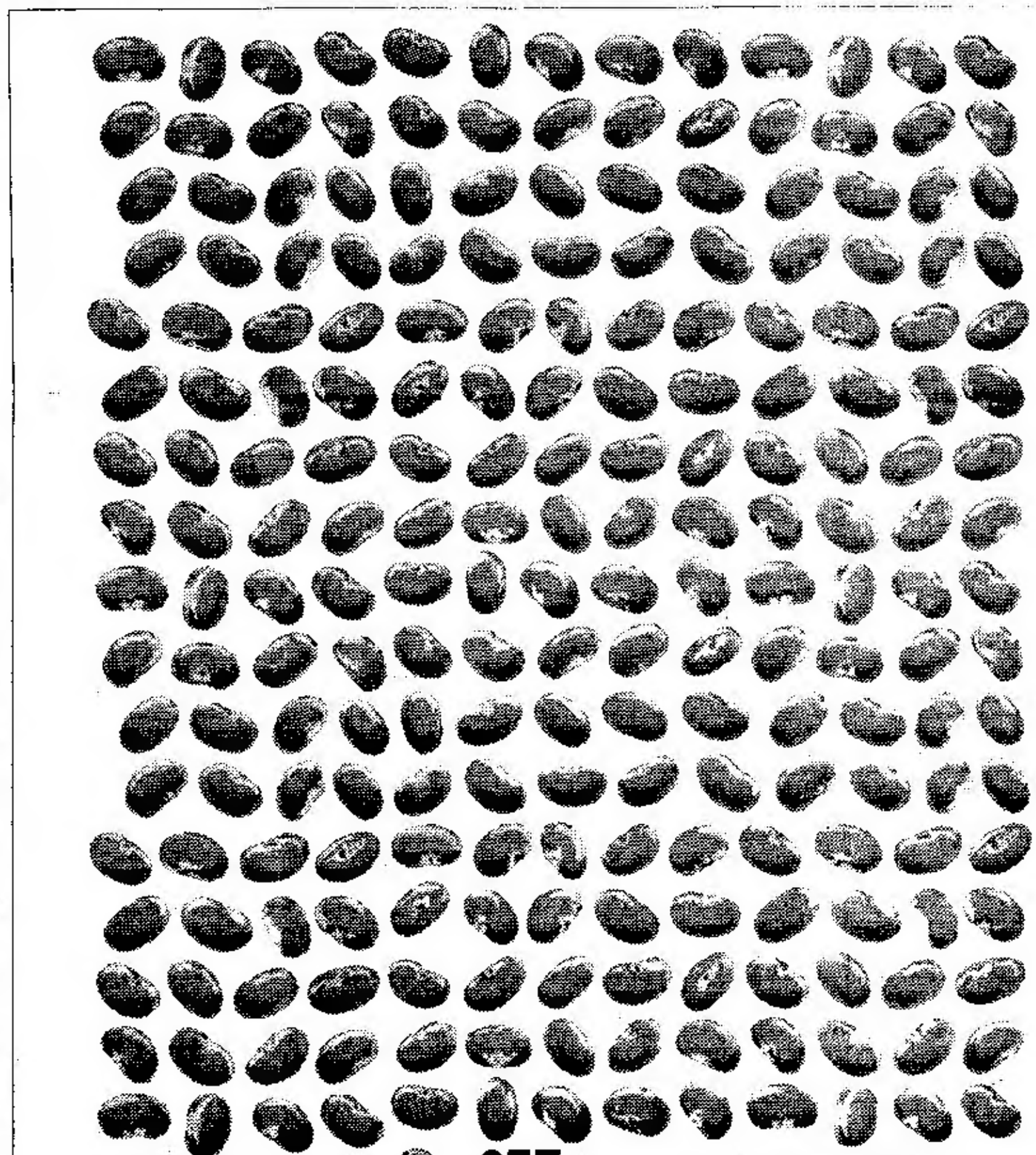
Born, to Mr. and Mrs. Wallie Kliaman (nee Sandra Fogel), 29 Whitbread Crescent, on August 5, at the New Mount Sinai Hospital, a son, Howard Aaron; grandson of Mr. and Mrs. Max Fogel, 321 Joicey Boulevard; and of Mr. and Mrs. Samuel Kliaman, 320 Roxton Road; great-grandson of Jacob Wunch, 88 Maplewood Avenue; and of Mrs. Bella Naiman, 13 Baldwin Street.

Born, to Mr. and Mrs. Arnold Shear (nee Molly Aniaman), 35 Evanston Drive, on August 3, at the New Mount Sinai Hospital, a daughter, Robin Joy; sister of Perry, aged three and one-half years; granddaughter of Mrs. Rachael Aniaman, 18 Faith Avenue; and of Mr. and Mrs. Morris Shear, 158 Clinton Street.

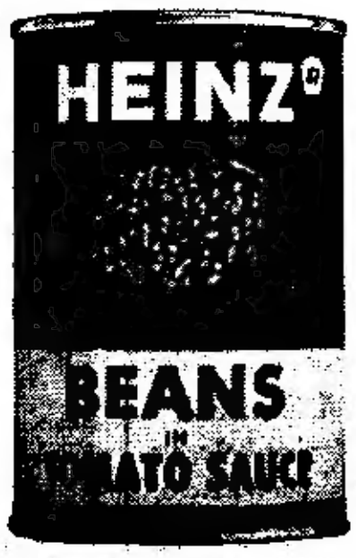
Save yourself energy in these busy Summer weeks!
Order supper's main dish all prepared for delicious eating!

Nothin' finer under the sun—
than little ole me when I'm well done
Take me home
Barbecued
Ready to serve HOT or COLD
the ROTISS-O-MAT Way

HAMBURGERS FOR YOUR BAR-B-QUE — 4 TO A POUND
N.D.G. MEAT MARKET Ltd.
"Ask Your Neighbor"
5343 SHERBROOKE ST. W. HU. 9-8621
SAM SELTZER & SONS, Managers
Daily deliveries to Town of Mt. Royal, Ville St. Laurent and St. Martin.



657 delicious reasons (give or take a few dozen) for serving Heinz strictly Vegetarian Beans tonight.



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Canada's Largest Selling HAYMISHA FARFEL
With real old fashioned flavour
KOSHER — PAREVE
At your favourite grocer — delicious as a side dish with gravy
"Children Love It."
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Social Notes—Toronto

Mr. and Mrs. Chaim Indik, of Tel Aviv, Israel, are spending two months with their son-in-law and daughter, Mr. and Mrs. Harry Burstein (nee Zosik Indik, formerly of Israel), and new-born, twin sons, Dean and Mory; brothers of Sonny, aged two years; Rural Route Number Five, Bolton, Ont.

Mr. and Mrs. David Platnick, and Debra Anne, of Syracuse, N. Y., are visiting his parents, Mr. and Mrs. S. Platnick, 49 Alberta Avenue, and will go to the Stratford Festival, in Stratford, Ont.

Mr. and Mrs. L. Mintz, 38 Rosebury Road, are spending the summer at Jackson's Point, Ont.

Mr. and Mrs. Arthur Kushner, of Vancouver, B. C., visited Mr. and Mrs. A. Fearlstein, 2 Malabar Place.

Reverend and Mrs. S. Petegorsky, 25 Austin Terrace, had with them their son-in-law and daughter, Dr. and Mrs. Mayer Belen, and Jack, and Barbara, of Detroit, Mich.

Those from Toronto who spent holidays at the Di Lido Hotel, in Miami Beach, Florida, were: Mr. and Mrs. H. Lipson, 92 Allingham Gardens; Mr. and Mrs. L. Alpert, 123 Homewood Drive; Mrs. H. Goldfarb, and Lorie, Brenda, and Penny, 139 Tavistock Road; and Misses Eleanor Schwartz, 24 Renshaw Street; Phyllis Taube, 23 Tavistock Road; and Helen Leider, 850 Walmer Road.

Mr. and Mrs. William Kalifer, and Francine and Doreen, 19 Cadillac Avenue, are back from a ten-day trip to Muskoka, Ont.

Mrs. Ralph Hofbauer, and Howard, aged three years, 8 Kingsbridge Avenue, were at Crystal Beach, Ont. for their vacation.

Mrs. Theodore Sheffe, 74 Bellwoods Avenue, returned from a six-week trip to England and Europe. It was the first time she had been back to England since she came to Canada to reside in 1910.

Mr. and Mrs. Arthur Witen, of Ottawa, Ont., were here for the marriage of Miss Linda Axler, daughter of Mrs. Gertrude Axler, 1641 Bathurst Street, to Barry Allen Weldman, son of Mr. and Mrs. Louis Lewis, of Boston, Mass.

Mrs. D. Arron, and Elissa, and Pamela, of Halifax, N.S., are visiting her parents, Mr. and Mrs. P. Goodman, 35 Brookview Drive.

Mr. and Mrs. Joseph Kaplan, and her son-in-law and daughter, Mr. and Mrs. Ronald Rich, and Mrs. Hyman Brotman, all of Montreal, Que., were present at the birth of their grandson, Jeffrey Ian, son of Mr. and Mrs. Michael Harris (nee Mildred Kaplan), 98 Hilton Avenue.

Daniel Fine and his sister, Miss Barbara Fine, son and daughter of Mr. and Mrs. William B. Fine, 38 High Point Road, are touring Europe for a month after working with the Netherlands Government in Amsterdam, Holland, and will return home via K.L.M. Royal Dutch Airlines in September 10.

Mr. and Mrs. Wolfe Sherman, and their son-in-law and daughter, Mr. and Mrs. Hyman Schneider, 371 Joicey Boulevard, were in Montreal, Que., for the brith of the former's grandson, Jason Scott, son of Mr. and Mrs. Cyril Sherman (nee Grace Gangbar), 1105 McDonald Avenue, Chomedey.

Mr. and Mrs. Manuel I. Markowitz, formerly of 8 Lyndhurst Court, have moved to 186 Searle Avenue.

Miss Sandi Clyne, daughter of Mrs. Lillian Clyne, spent a week at Grape Island, Ont.

Miss Frances Cantor and Paul Cantor, children of Mr. and Mrs. Samuel Cantor, 4854 Bathurst Street, were at Crystal Beach, Ont., for several days.

Mrs. Ernest Marmurek, and Pearl, Howard, Michael, and David, 64 Maxwell Street, and her sister-in-law, Mrs. Saul Marmurek, and Harvey and Shirley, 65 Maxwell Street, returned from their summer home at Pontypool, Ont.

Mr. and Mrs. Aaron Goldberg, 153 Everden Road, went to Ottawa, Ont., to visit their son, Sandor Goldberg, and all three motored to New York, where Mrs. Goldberg visited her uncle and aunt, Mr. and Mrs. Bernard Gutschein, of London, England, whom she had not seen for fifty years. Mr. and Mrs. Gutschein visited their son and daughter-in-law, Mr. and Mrs. Jack Goodwin, of Staten Island, N.Y. Sandor Goldberg returned to Toronto with his parents, later returning to Ottawa.

Miss Ruth Weisman, daughter of Mr. and Mrs. Harry Seigel, 42 Acton Avenue, and Miss Eleanor Schatz, daughter of Mr. and Mrs. Charles Schatz, 14 Marquette Avenue, are back from a month's vacation in Europe. They visited Rome, Italy; Israel; Athens, Delphi, and the Islands of Mykonos and Delos in Greece; Paris, France; and London, England. In Israel they were entertained by Miss Hana Trefelt, of Jerusalem, daughter of Mr. and Mrs. J. Trefelt, 25 Castlewood Avenue, Toronto; and by Mr. and Mrs. B. Schreiber; Mr. and Mrs. M. Kohn, and Mr. and Mrs. M. Fuchs, all of Tel Aviv. In Paris they were entertained by Miss Schatz's great-uncle and great-aunt, Mr. and Mrs. Bernard Rodach; and in London by Mrs. G. Sion, mother of Miss Rhoda Sion, 467 Rosewell Avenue, Toronto.

Miss Judie Clyne, daughter of Mrs. Lillian Clyne, 2601 Bathurst Street, was in Crystal Beach, Ont., for several days.

Mrs. Harry Jackson, and daughter, Miss Linda Anita Jackson, 64 Garthdale Court, and her fiance, Saul David Paton, 110 Lyon Avenue; and her aunts, Mrs. Nathan Silver, 35 Prince Charles Drive, and Mrs. Mac Lubin, 327 Hillhurst Boulevard, were the guests of Mr. and Mrs. E. Rafuse, 23 Connaught Avenue, Halifax, N.S., at an evening, during their stay there. Also present were Mr. and Mrs. John William Paton, 30 Connaught Avenue, Halifax, N.S., parents of the groom-to-be.

Mr. and Mrs. J. Rubin, and Harold, Michael, and Marilyn, 23 Rosseau Road, were visited by her mother, Mrs. A. Feldman, of Montreal, Que.

Mr. and Mrs. Peter Warham, 2604 Eglinton Avenue West, are visiting Mr. and Mrs. Harry Katz, of Montreal, Que.

Mrs. H. Metter, and her daughter, Toby Rose, 232 Markham Street, spent a week in Crystal Beach, Ont. The latter is now in Gravenhurst, Ont., for three weeks.

Mr. and Mrs. Stanley Vyner, 4854 Bathurst Street, have returned from the Nevele Country Club, in Ellenville, N.Y., and New York, where they spent their wedding trip. Mrs. Vyner is the former Miss Barbara Abramovitz, daughter of Mr. and Mrs. Benjamin Abramovitz, 18 Rosa Street. Mr. Vyner is the son of Mr. and Mrs. Bertram Vyner, 450 Drewry Avenue.

Mrs. Jennie Miotek, 3 Menin Road, is spending a month at Crystal Beach, Ont.

Mr. and Mrs. Harry Sable, 60 Rosebury Road, returned from a two-week vacation in Munroeville, Pa., where they visited their son-in-law and daughter, Mr. and Mrs. Irving Kayfetz, and Paula May, and Arthur Allen. Mr. and Mrs. Keyfetz celebrated their twelfth wedding anniversary, during the visit of her parents.

Albert Beck, 188 Cockafield Avenue, visited his sons-in-law and daughters; Mr. and Mrs. Raphael Arnold, and Michael and Jeffrey, of Livonia, Mich.; and Mr. and Mrs. Stuart M. Wilhelm, and Heidi Sheryl, of Detroit, Mich.

Mr. and Mrs. A. Miotek, and Joel, 3 Menin Road, visited her parents, Mr. and Mrs. Harry Mandel, and son Robert, of London, Ont.

Mr. and Mrs. Irving (Sonny) Rosen, 90 Dunblaine Avenue, entertained at a dinner party, at their summer residence in Jackson's Point, Ont. Those present were: Mr. and Mrs. Jules Gordon, Mr. and Mrs. David Gordon, Mr. and Mrs. Samuel Bregman, Mr. and Mrs. Louis Frankel, Mr. and Mrs. Joseph Sagman, Mr. and Mrs. Hyman Smith, Mrs. Al Perly, Mr. and Mrs. Murray Wortsman, and Dr. and Mrs. Harold Denis. The decorations were in Oriental style.

Mr. and Mrs. Theodore Sheffe, 74 Bellwoods Avenue, were honoured at a family dinner party on their fiftieth wedding anniversary, at the home of their son and daughter-in-law, Mr. and Mrs. Milton Sheffe, 579 St. Clements Avenue. Those present were: Judy and Michael, children of the latter; Mr. and Mrs. Norman Sheffe, and David, and Elaine, 1601 Bathurst Street; Harold Sheffe, 74 Bellwoods Avenue; Mr. and Mrs. Lawrence Sheffe, and Leah, Gerald, and Gail, of Ottawa, Ont.; and Mr. and Mrs. Norman Sheffe, and Stephen, of St. Catharines, Ont.; sons and daughters-in-law; and Miss Rosalyn Sheffe, 74 Bellwoods Avenue, their daughter. The table was decorated with a centerpiece of white and gold-coloured flowers; and gold-coloured candles.

ENGAGEMENTS

Mr. and Mrs. Morris Zeldin, 185 Strathearn Road, announce the engagement of their daughter, Miss Gail Dianne Zeldin, to Irving Cooper, son of Mr. and Mrs. Harry Cooper, 20 Parkhill Road.

Mr. and Mrs. Philip Soberman, 18 Northmount Avenue, announce the engagement of their daughter, Miss Sheila Soberman, to Nathan Bruverman, son of Rabbi and Mrs. Bazelel Bruverman, of Jerusalem, Israel.

Mr. and Mrs. Harry Greenwood, 84 Cherrywood Avenue, announce the engagement of their daughter, Miss Marilyn Greenwood, to Melvin Weisbart, son of Mr. and Mrs. Albert Weisbart, 132 Elm Ridge Drive.

Mr. and Mrs. Samuel Z. Donnenfield, 42 Heathdale Avenue, announce the engagement of their daughter, Miss Joanne Donnenfield, to Mitchell A. Smith, son of Mr. and Mrs. Gerald C. Smith, 114 Glenayr Road. The marriage will take place on September 11, at Holy Blossom Temple, Rabbi W. Gunther Plaut officiating.

APPROACHING MARRIAGES

Mr. and Mrs. Hyman Wisebrod, 81 Invermay Avenue, announce the marriage of their daughter, Miss Roselle Wisebrod to Jack Rubenstein, son of Mr. and Mrs. Morris Rubenstein, 343 Joicey Boulevard, to take place on Sunday, September 9, at half-past five o'clock, at Shaarei Tefillah Synagogue, Rabbi Bernard Rosensweig, and Rabbi Leibel Rubenstein, of Scotland, uncle of the groom-to-be, officiating, assisted by Cantor Sholom Katz.

Mr. and Mrs. Harry Jackson, 64 Garthdale Court, announce the marriage of their daughter, Miss Linda Anita Jackson, to Saul David Paton, 110 Lyon Avenue, son of Mr. and Mrs. John William Paton, 30 Connaught Avenue, Halifax, N.S., to take place on Tuesday, September 11, at six o'clock, at Beth Tzedec Synagogue, Rabbi Stuart E. Rosenberg, and Rabbi Samuel Cooper, of Charleston, West Virginia, uncle of the bride-elect, officiating.

Mr. and Mrs. Murray Cooper, 2500 Bathurst Street, announce the approaching marriage of their daughter, Miss Millicent Helene Cooper, to Martin E. Offman, son of Mr. and Mrs. Leon Offman, 49 Glenayr Road, to take place on August 29, at six o'clock, at Beth Tzedec Synagogue, Rabbi Stuart Rosenberg officiating.

MARRIAGES

FRIEDLAND-BERGART

The marriage of Miss Linda Donna Bergart, daughter of Mr. and Mrs. Harry Bergart, 84 De Quincy Boulevard, to Sidney Friedland, Vice-Consul of the United States, in Toronto, son of Mr. and Mrs. Joseph Friedland, of Milwaukee, Wisc., was solemnized on June 16, at eight o'clock, at Temple Sinai, by Rabbi Jordan Pearlson, assisted by Cantor Alan Blye. The bride was given in marriage by her father. Her gown of white organza, with appliques of Alencon lace, was encrusted with seed-pearl beads. It was fashioned with a fitted bodice; high neckline; long sleeves; and full skirt, ending in a chapel train. A band of white peau de soie, encrusted with seed-pearl beads at the front, held her waist-length veil of tulle illusion; and she carried a bouquet of orchids and stephanotis. Miss Barbara Dibkin, cousin of the bride, was maid of honour, wearing a Grecian-styled gown of yellow chiffon; and a matching leaf headband; and had a nosegay of white forget-me-nots. The bridesmaids were: Mesdames I. Friedland, of Washington, D.C., sister-in-law of the groom; J. Pearlstein, Peter Mandell, L. Devore, and Gary Conn. They were dressed like the maid of honour; with similar headbands; and flowers. Jerry Friedland, of Seattle, Wash., brother of the groom, was best man. The ushers were; Jerome Bergart, brother of the bride; Irvin Friedland, of Washington, D.C., brother of the groom; Professor Zeigfred Garbonni, of Washington, D.C.; Dr. Arthur Brook, and Dr. Arthur Silver; both of New York; and Dr. Jerry Lepp. Two hundred and seventy-five guests were received at a reception, at the Synagogue, following the ceremony. Mrs. Bergart, mother of the bride, was attired in a taupe-coloured chiffon sheath; with a matching hat; and had a mauve-coloured orchid corsage. Mrs. Friedland, mother of the groom, chose a teal-blue peau de soie sheath, with a matching hat; and had a white orchid corsage. Mr. and Mrs. Sidney Friedland left by car to Cape Cod, and Boston, Mass., and Quebec City, for their honeymoon. The bride departed in a three-piece suit of grey, white, and red checked wool; and a white flowered hat; and had a white orchid corsage. They will reside in Toronto until March, 1963, and will then take up residence in Europe. Here from out of town, were: Mr. and Mrs. Louis Kay, of Montreal, Que.; Mr. and Mrs. S. Kamel, of Seattle, Wash.; Mr. and Mrs. Harry Goldberg, of St. Paul, Minn.; and Mr. and Mrs. Samuel Stoller, of Winnipeg, Man.; all uncles, and aunts of the bride; Mr. and Mrs. Samuel Freedman, of Denver, Colo.; uncle and aunt of the groom; Mr. and Mrs. Louis Bergart, of Boston, Mass.; and Miss Maxine Stoller, of Detroit, Mich., cousins of the bride.

SHAFIR-BERNSTEIN

The marriage of Miss Sharon Bernstein, daughter of Mr. and Mrs. Max Bernstein, 14 Wells Hill Avenue, to Max Shafir, son of Mr. and Mrs. Jack David Shafir, 195 Brunswick Avenue, was solemnized on Sunday, June 24, at two o'clock, at the home of the bride's parents, by Rabbi G. Felder. The bride was given in marriage by her father. She wore a white peau de soie gown; with cocktail-length skirt; three-quarter sleeves; and a bustle in back. Her crown was of pearls and lace and held her tulle illusion veil. She carried a cascade bouquet of red roses and stephanotis. At the reception, at home, Mrs. Bernstein, the bride's mother, received in a beige linen sheath dress; trimmed in black at the waistline; with its own jacket; and a corsage of red roses. Mrs. Shafir, the groom's mother, was in rosy-beige chiffon; with a corsage of Talisman roses. Mr. and Mrs. Max Shafir will reside at 91A MacPherson Avenue.

BIRTHS

Born, to Mr. and Mrs. Cyril Sherman (nee Grace Ganghar), formerly of Toronto, Ont., 1105 McDonald Avenue, Chomedey, Montreal, Que., on July 28, at the Jewish General Hospital, a son, Jason Scott; brother of Jeffrey, aged twelve and one-half years; Mark, ten; Paul, eight and one-half; Michael, seven; Eric, five; and Neil, two and one-half; grandson of Mr. and Mrs. Samuel Gangbar, 285 Parkbome Avenue; and of Mr. and Mrs. Wolfe Sherman, 371 Joicey Boulevard. Godparents are Mr. and Mrs. Hyman Schneider, 371 Joicey Boulevard, uncle and aunt. Abe Berger, 1116 Parkview Road, Montreal, held the baby during the ceremony.

Born, to Mr. and Mrs. Michael Harris (nee Mildred Kaplan), 98 Hilton Avenue, on June 25, at the Toronto Western Hospital, a son, Jeffrey Ian; grandson of Mr. and Mrs. Joseph Kaplan; and of Mrs. Hyman Brotman. Godparents are Mr. and Mrs. Donald Rich, uncle and aunt; all of Montreal, Que. Marvin Harris, 65 Faywood Avenue, uncle, held the baby during the ceremony.

Born, to Dr. and Mrs. Brian Eckler (nee Sylvia Kirsh), 1071 Don Mills Road, on Wednesday, August 1, at New Mount Sinai Hospital, a daughter, Cheryl Fawn; granddaughter of Mr. and Mrs. Samuel Kirsh, 25 Dundurn Crescent; and of Mr. and Mrs. Charles Eckler, 125 Latimer Avenue.

Born, to Mr. and Mrs. Alex Grossman (nee Marion Rosen), 60 Steyner Avenue, on August 1, at New Mount Sinai Hospital, a daughter, Susan Carla, sister of Karen, aged thirteen and one-half months; granddaughter of Mr. and Mrs. Abe Rosen, 1309 Wilson Avenue; great-granddaughter of Mrs. Goldie Himelfarb, 3560 Bathurst Street.

Born, to Mr. and Mrs. Alex Koenigsberg (nee Ida Zimmerman), 62 Invermay Avenue, on August 1, at New Mount Sinai Hospital, a son Lazar Mendel; brother of Meti, aged ten years; and of Brenda, three; grandson of Mrs. Dinah Zimmerman, 62 Invermay Avenue.

Born, to Mr. and Mrs. Ray Sweig (nee Helen Feldman), 93 Neptune Drive, on August 2 at the New Mount Sinai Hospital, a daughter, Debra Cheryl; sister of Laura Susan, aged twenty-two months; and granddaughter of Mr. and Mrs. David Feldman; and of Mr. and Mrs. A. Sweig.

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Many Young Parents Fail To Stimulate Child To Speak Well

Parents who are concerned with the way their child talks—or the fact that he does not talk at all—should scrutinize their own speech habits, according to Miss Flora Rheta Schreiber. "A parent is the first speech teacher for the child," she said in a recent interview," by the New York Times. "Speech is imitative. If a child does not speak well, it usually means that his parent does not."

Miss Schreiber is the author of "Your Child's Speech" and teaches at the New School for Social Research and at City College. She feels that many young parents fail to stimulate their child to speak well.

"Helping a child to learn to speak well and to develop a vocabulary must be reciprocal," she said. "It isn't like forced feeding. New parents should realize that the youngster is another human being, not 'just a baby.' "

Miss Schreiber urges parents to speak to a baby from its very first days. At about six weeks, she noted, an infant may begin to utter sounds of his own in imitation of the parent.

The bedrock of speech, the specialist said, is the feeling of parental warmth conveyed to an infant. A baby who has the reassurance and comfort of his mother's or father's arms while being sung or spoken to may utter only tiny sounds, but basic communication is being created between them.

A parent with limited vocabulary or poor diction is likely to rear a child who will mirror these qualities, Miss Schreiber said. "Tell the child stories. When he's about three years old, encourage him to reciprocate by telling you stories. Three is an important age for a child's speech development. The foundation for speech and language that a person will use during his lifetime is laid down at this time."

At this age, she continued, trying to speak gets priority on a child's agenda. If encouraged, he adds new words rapidly. It is at this age, also, that most children form their first sentences.

Speech defects are often created at this time if parents are overanxious about their child's repetition of both whole sentences and whole words, says the New York Times. The repetition, she said, may be caused by a gap between the speech in which the child can think and the speed at which he speaks. Emphasizing the difficulty may start the child to stutter, she warned.

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TORONTO MEETINGS

★Participating in the sixth annual Yeshiva University "Youth Summer in Israel" program, a project of the Youth Bureau of the University's Community Service Division are: Miss Miriam Hartzman, daughter of Mr. and Mrs. Benjamin Hartzman, 95 Collegeview Avenue; Miss Roslyn Warner, daughter of Mr. and Mrs. S. Warner, 16 Wabner Road; Ted Miller, son of Mr. and Mrs. Jack Miller, 314 Rushton Road; and Ralph Frisch, son of Mr. and Mrs. William Frisch, 2 Humewood Gardens. Included in the seven week study tour which ends August 21, are stops in London, England; Paris, France; Geneva, Switzerland; Venice, Italy; and Athens, Greece.

BIRTHS

Born, to Mr. and Mrs. Allan Weisbrod (nee Ruth Zernitsky), 9 Renoak Drive, on August 6, at the New Mount Sinai Hospital, a son, Kenneth Steven; brother of Lori, aged two years; grandson of Mr. and Mrs. Max Weisbrod, 59 Winnett Avenue; and of Mr. and Mrs. Harry Zernitsky, 38 Fraserwood Avenue.

Born, to Mr. and Mrs. Isaac Silverstein (nee Belle Blumenstein), 77 Chelmsford Avenue, on August 5, at the Toronto General Hospital, a son, Neil David; brother of Michael, aged two years; grandson of Mr. and Mrs. Harry Blumenstein, 215 Carmichael Avenue; and of Mr. and Mrs. Joseph Silverstein, 392½ Markman Street; great-grandson of Meyer Blumenstein, 215 Carmichael Avenue.

Born, to Dr. and Mrs. Murray Nalberg (nee Sandra Frank), 4 Forest Wood, on August 8, at New Mount Sinai Hospital, a daughter, Jennifer Ellen; sister of Lisa, aged four and one-half years; and of Carolyn, two and one-half; granddaughter of Mrs. Rae Frank, 32 Glen Arden Road; and of Mr. and Mrs. Joseph Nalberg, 32 Timberlane Drive.

TORONTO DEATHS

Mrs. Olga Rogul, 254 Cortleigh Boulevard, died at her home, on Wednesday, August 1, at the age of eighty years. She is survived by her husband, Meyer Rogul; a son, Norman Rogul, 182 Owen Boulevard; three daughters: Mrs. L. Mirsky (Sonya), 254 Cortleigh Boulevard, Mrs. D. Bronstein (Luba), 2500 Bathurst Street, Mrs. W. Eisenberg (Celia), 205 Rosemary Road; eleven grandchildren, and six great-grandchildren. Rabbi Reuben Slonim and Rabbi Michael Celniker officiated at the funeral services at the Beth Tzedec Synagogue. Interment was at Beth Tzedec Memorial Park. Shiva was at the home.

Murray Debora, 7 Muirkirk Drive, died suddenly on July 31, at the age of forty-three years. He is survived by his wife, Mrs. Rose Debora; two daughters: Sharon, aged fifteen years; and Judy, twelve; a son, Joel, aged five years; his parents, Mr. and Mrs. Louis Debora, 161 Clifton Road; two sisters: Mrs. H. Weinstein (Sarah), of Buffalo, N.Y.; and Mrs. M. Rogow (Anita), 161 Clifton Road; and a brother, Harold Debora, 40 Brigham Terrace. Rabbi Joseph Kelman and Rabbi Albert Pappenheim officiated at funeral services. Interment was at Dawes Road Cemetery. Shiva was at the home.

Mrs. Clara Finer, 347 Euclid Avenue, died on Saturday, July 28. She is survived by her husband, Joseph Finer; two sons: Morris Finer, 7 Ridge Hill Drive, and Harry Finer, of Oshawa, Ont.; a daughter, Mrs. S. Sable (Jean), 1 Ava Road. Rabbi Benjamin Hauer officiated at the funeral services. Interment was at the Lambton Cemetery. Shiva was at 7 Ridge Hill Drive, the home of Mr. and Mrs. Morris Finer.

Morris Saltzman, 111 Tavistock Road, died on Sunday, July 29, at the Baycrest Hospital, at the age of fifty-five years. He is survived by his wife, Mrs. Lillian Saltzman; a sister, Mrs. S. Hoffman, (Becky), 3638 Bathurst Street. Rabbi David Monson officiated at the funeral services. Interment was at the Dawes Road Cemetery. Shiva was at the home.

Mac Roebuck, 160 Elder Street, died suddenly on July 25, at Roches Point, Ont., at the age of fifty-two years. He is survived by his wife, Mrs. Trudie Roebuck; two sons, Jerry, and Lionel David Roebuck; a daughter, Razelle; and a brother, Albert Roebuck, 11 Evergreen Gardens. Rabbi Joseph Kelman officiated at the funeral services, from Beth Emeth Synagogue. Interment was at Dawes Road Cemetery. Shiva was at the home.

Louis Reider, 1654 Bathurst Street, died on July 23, at the Toronto General Hospital, at the age of seventy-five years. He is survived by his wife, Mrs. Bessie Reider; three daughters: Mrs. H. Dobbs (Ruth), 19 Fraserwood Avenue; Mrs. E. Ilan (Thina), of Tel Aviv, Israel; and Mrs. W. Koffman (Tilla), of Montreal, Que.; a son, Sidney Samuel Reider, 205 Wilson Avenue; six grandchildren: David Dobbs; Nurit, and Shaul Ilan; Oro Sarah, Daniel, and Jonathan Koffman; and two sisters: Mrs. M. Davis (Zelda), 23 Rosseau Road; and Mrs. J. Pearlstein (Zina), 1008 Avenue Road. Rabbi Aaron Zimmerman officiated at funeral services. Interment was at Mount Sinai Memorial Park. Shiva was at home.

Harry Dubinsky, 15 Peveril Hill South, died at Lake Couchiching, Ont., on Thursday, August 2, at the age of sixty-two years. He is survived by his wife, Mrs. Norma Dubinsky; a son, Daniel Dubinsky, 15 Peveril Hill South; three grandchildren, Shaindy, Betty, and Lynne. Rabbi David Monson officiated at funeral services. Interment was at Beth Tzedec Memorial Park. Shiva was at the home.

Mrs. Sarah Lodish, 65 Marmion Avenue, died at the Toronto General Hospital, on July 31, at the age of seventy-one years. She is survived by her husband, Morris Lodish; two daughters: Mrs. J. Berger (Edith), 679 Vaughan Road; and Mrs. J. Goldsmith (Helen), 33 Pauline Avenue; a son, Bernard Lodish, 230 Codsell Avenue; five grandchildren: Lawrence, son of Mr. and Mrs. J. Berger; Annette, and Ella Rae, children of Mr. and Mrs. J. Goldsmith; Ian and Eliott, sons of Mr. and Mrs. Bernard Lodish; and a brother, Isaac Herman, 110 Concord Avenue. Rabbi Aaron Zimmerman officiated at funeral services at College Memorial Chapel. Burial was at the Linitzer Sick Benefit Society section of Dawes Road Cemetery. Shiva was at the home.

Isaac Berlin, 2700 Bathurst Street, died at the Toronto General Hospital, on August 6, at the age of sixty-seven years. He was the widower of Mrs. Annie Berlin, and is survived by two sons: Archie Berlin, of Los Angeles, Calif.; and Jack Berlin, 2700 Bathurst Street; four grandchildren: Beverley, Patricia, and Deborah, daughters of Mr. and Mrs. Archie Berlin, and Russell, son of Mr. and Mrs. Jack Berlin; four brothers, Benjamin Berlin, Jack Berlin, both of 26 St. Andrews Street; Sol Berlin, 15 Graymar Avenue; and Joseph Berlin, 40 Vermont Avenue; and a sister, Mrs. Samuel Wronzberg (Rose), 155 Major Street. Rabbi Benjamin Hauer officiated at funeral services. Burial was at the Roselawn Avenue Cemetery. Shiva was at the home.

Mrs. Rose Wintroub, of Englewood, New Jersey, formerly of Toronto, died on Thuraday, August 2, at the New Mount Sinai Hospital, at the age of forty-one years. She is survived by husband, Simon Wintroub; a son, Stanley; a daughter, Rochelle; her parents, Mr. and Mrs. Joseph Shulman, 120 McGillivray Avenue; three brothers: Gordon Shulman, 174 Glen Park Avenue; Norman Shulman, 120 McGillivray Avenue; and Max Shulman, who is in the army overseas; five sisters: Miss Florence Shulman, 120 McGillivray Avenue; Mrs. J. McKenzie (Jenny), 1256 Eglinton Avenue West; Mrs. I. Lunansky (Shirley), 903 Briar Hill Avenue; Mrs. B. Gordon (Mina), 35 Ambrose Road; and Mrs. R. Stevens (Kalia), of Aurora, Ont. Rabbi B. Rosenweig officiated at funeral services. Interment was at Mount Sinai Memorial Park. Shiva was at 120 McGillivray Avenue, the home of Mr. and Mrs. Joseph Shulman.

Mrs. Annie Zener, 630 Vesta Drive, died at her home on August 4, at the age of sixty-eight years. She was the widow of Moses Zener, and is survived by two daughters: Mrs. B. Rubin (Frances), 21 Rasburn Avenue; and Mrs. M. Ross (Harriet, 78 Overbank Crescent; two sons: Dr. B. R. Zener, 5 Glen Rush Boulevard; and Isadore Zener, 30 Crestview Road; twelve grandchildren: David, Shawna, and Marsha, children of Mr. and Mrs. B. Rubin; Barry, Karen, and Jeffrey Ross; Donna, Stephen, and Jeffrey, children of Dr. and Mrs. B. R. Zener; and Sheldon, Howard, and Gary, sons of Mr. and Mrs. Isadore Zener. Rabbi Samuel Lagger and Rabbi David Monson officiated at funeral services. Burial was at Agudath Achim section of Roselawn Avenue Cemetery. Shiva was at 78 Overbank Crescent.

PLAY A LITTLE LONGER
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BREWED A LITTLE LONGER—TASTES A LITTLE BETTER

A JEWISH VIEW OF LOVE AND MARRIAGE

(Continued from Page Six)

ment be postponed for valid reasons. This is the stuff of which heartaches are made. This is the substance of the love drama.

It's classic drama: boy meets girl, boy kisses girl, boy leaves girl. A girl concludes that all men are beasts and faithless, but the truth is that both are probably sincere—except the boy must go to college to find a place for himself in the world. There is a great deal for both to do before they can take love seriously — and therein lies the pain of youth.

It wasn't always that way. There was a time when marriage was the immediate target of the adolescent. Its trigger may have been the 18th birthday, if not love. The time-table quoted above was outlined by Rabbi Jehuda ben Tema who lived about 1500 years ago.

In those days love and marriage were almost simultaneous. In fact, marriage preceded love. If the person was biologically and emotionally ready for love, he was ready for marriage. Betrothals and engagements frequently took place at a very early age, sometimes even at infancy, with the arrangements being made by the parents. Of course, the parties to such a betrothal had the right to reject the pre-selected partner when they came of age and before marriage was consummated.

There were good reasons for infant betrothals, and many reasons why early marriages were desirable in ancient times. In predemocratic times, life was a series of uncertain hazards; life expectancy was not great and, for the Jew, life was even more hazardous as he was victimized by mob, army, and feudal lord. When parents brought a child into the world there was little they could do to provide security for the child. There were no insurance companies, and there was little wealth. In betrothing their child at an early age, they provided potential in-laws for their child and thus multiplied by two the number of adults who would be interested in the child's welfare. If something were to happen to the child's parents, the future in-laws would assume a measure of responsibility for this orphan who was destined to be their son-in-law or daughter-in-law.

Today we enjoy a greater measure of security. Our ability to provide for our children's future welfare and our longer life expectancy remove these reasons for infant betrothals. But the custom certainly served its purpose in its day.

IS SECURITY IMPORTANT?

A man should build himself a home, plant himself a vineyard and then bring into the home a bride. Fools are they who marry while they have no secure livelihood.

—ZOHAR HADASH

The ancient writers were not unmindful of the need for security. And the security we demand today far exceeds what young couples expected of life in ancient times. It was easier to "build one's house" and "to plant a vineyard" in those days than it is to establish oneself in a career, home, or job today.

In fact, we expect so much more security and comfort that it is frequently more than a young person can provide. Perhaps in earlier days a young girl was content to marry a student and to live a quiet and humble life for many years as a student's wife. But in too many instances today, a young girl about to be married expects to be supported in the manner in which her father has accustomed her. Few young men of eighteen are prepared to provide their wives with the standard of living they enjoyed as daughters.

But is security so important? Won't true love always find a way? Why not marry early even before completion of one's education? It has been done, of course.

In today's world it takes longer to prepare for a career than it did in ancient times. Study is a jealous mistress and the diligent student knows how exacting are the demands of a professor when one is forced to share college assignments with the demands of a spouse and a child. There are many reasons for postponing marriage today. Not every young person wants the responsibilities that marriage brings.

However, because a person is not economically ready for marriage doesn't mean that he may not be ready for marriage biologically or emotionally.

And there we have our "problem" — young people will fall in love. In the spring a young man's fancy turns to the same thing that a young girl has been thinking about all winter — but youth is not always ready to shoulder the responsibilities that go with marriage. So marriage is postponed: young girls weep, and early love is ecstatic anguish. The Zohar had its wise counsel..

In olden times the pious Sages were willing to go about hungry, to see their wives and children go hungry, and to devote all their attention to Torah and Mitzvot. God came to their succor and aided them on their way. In our times, however, there are no such sincere scholars, and they must not rely upon the aid of God if they do nothing for themselves. Nowadays no one should marry until his livelihood is secure.

—ZOHAR HADASH

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GOING STEADY

Even more than the man wishes to wed, the woman wishes to be wedded.

—TALMUD: YEBAMOT

If marriage is postponed, what happens between the time you are ready for love and the time you are ready for marriage?

Because we start dating long before we are ready for marriage, many young people take to "going steady" as a substitute for engagement and sometimes, they rationalize, as a preliminary to engagement. Engagement has always been a preliminary to marriage and serves an important purpose. It is better to break off an unwise choice during an engagement period than after the marriage ceremony has been performed. It is questionable, however, whether going steady at an early age provides a satisfactory testing ground even for the engagement, let alone for marriage.

It has been argued that going steady gives the young couple something of the emotional warmth and constancy of engagement without necessarily committing them to the responsibilities of marriage. But that, too, is not without its problems. The path of true love is not always a smooth one, and the path of love that is not connected with marriage is frustratingly rough.

Some young people have complained that going steady has become a fad which has entrapped them. You must go steady because everyone else is going steady. Sometimes you may wish you were free to date another girl but you can't because you are tied to one. Some young people admit that they are bored with going steady but they don't know what to do about it. They're bored being with the same partner all the time, but fearful of the heartbreak that follows being thrown over in favor of some other "steady".

Going steady may be looked upon as a period of courtship that is preliminary to the engagement. But, when marriage is not a visible prospect for either party, going steady is a premature commitment.

During our dating years we should seek a variety of dates, and out of this broad experience the concept of our ideal mate will emerge. In "going steady" we are, in effect, closing our minds and limiting our experience at that stage of life when we have the freedom to have a wide scope of friends to date.

The love that we feel toward the opposite sex in our teen-age years is exciting and thrilling but not necessarily permanent. A girl who intrigues us at the age of sixteen may not have sufficient maturity to interest us at age thirty.

The romantic fever which brings boy and girl together is not necessarily sufficient as a basis for permanent marriage.

(Continued Next Week)

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George W. Cohen, Founder

Phone Victor 9-1184
Suite 532, 1500 Stanley Street
Montreal

Phone EMpire 4-1496
Room 1207, 21 Dundas Square
Toronto

Authorized as second class mail by Post Office Department, Ottawa, and for payment of postage in cash.
Subscription $2 per year; $3 for two years. United States $3 per year; $5 for two years. Single copy, 5 cents.

Florence Freedlander Cohen, *Editor*
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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

AUGUST 17, 1962 — Publication Office
VOL. XLIV, No. 46 — Cartierville, Quebec

About Immigration To Quebec From Algeria

"Le Soleil" Quebec French language daily newspaper says:

In principle, there is no doubt that it is to Quebec's every interest to encourage this kind of immigration. The movement of newcomers to this country has always been against us in the past, but this was not the fault of Ottawa alone. We have shut ourselves away in a kind of negative attitude. We have protested, and we have blustered, but we have never done anything at all positive to meet the injustice which resulted to us from immigration. We have never taken any counter-measures to compensate for the arrival here of people of British stock by doing anything to get those of French culture to come and settle here. Surely, it is time to redeem an error of this kind.

But it will be said that the moment is untimely to attract immigrants to Quebec when our Province has the largest number of unemployed in the country. This is a state of affairs which has to be taken into account, and if these Algerians were to come here to swell the ranks of our jobless, then nobody would be happy about it.

On the other hand, immigration regulations contain an answer to this legitimate fear. Any citizen desirous of establishing himself in Canada must prove that he can look after himself or that there are people who will see that he does not become a public charge. In other cases, he must have a trade or a profession.

Obviously, those Algerians who have capital will not present any problem. It is reported that several of them already have bank accounts in Montreal. Likewise, there are in Algeria some Frenchmen who are skilled workers who surely would make an interesting contribution to our economy if they came to live here.

Hence, a selective and consequently restricted immigration might well be tried without any danger. The Quebec Government, in our opinion, should take the initiative. It would be a positive gesture which would be greatly appreciated. It would then remain for us to welcome these newcomers so that they might integrate themselve naturally in our milieu, and let them forget the quarrels of yesterday.

J.L.C. Reviles Soviet Jew Hatred At Mass Rally

Soviet anti-Semitism was reviled in New York at a mass meeting called by the Jewish Labor Committee. Jacob Pat, JLC executive secretary, charged that Soviet Jews are being singled out for long prison sentences and executions for alleged "economic crimes." As part of this campaign, the Soviet press has publicized the sentences received by people with Jewish-sounding names.

The protest meeting, attended by more than 500 delegates from trade unions and fraternal organizations, also heard denunciations of the Soviet Union's discriminatory policies by British Labor Party Member of Parliament, Maurice Edelman; New York Congressman Herbert Zelenko, Professor Leroy Bowman, Irving Brown, representative at the United Nations; and Benjamin Tabachinsky, JLC national director. Jacob T. Zukerman, the new Workmen's Circle president, presided.

Mr. Edelman said that the issue of Soviet anti-Semitism is a matter of consequence to men and women all over the world, and that the Soviet actions outrage the conscience of mankind. Not only have the Jews been deprived of the opportunity to practice their religion and to express themselves culturally, but there has been a steady elimination of Jews from government, said Edelman. Congressman Zelenko charged that the present attack upon Jews in Russia is motivated by aggressive designs in the Middle East and North Africa. He called upon all unions and community groups to express their indignation of Soviet religious persecution.

Irving Brown, who formerly represented the AFL-CIO overseas, declared that there should be an open debate in the United Nations dealing with the question of Soviet anti-Semitism because the lives and rights of Soviet Jews are being trampled underfoot. Dr. Bowman, former Professor of Sociology at Columbia University and Brooklyn College, noted that Russia persecutes all its inhabitants but that the Jews are singled out for special punishment since they stand as a symbol of freedom.

Mr. Tabachinsky reviewed the history of Soviet anti-Semitism including the closing of Jewish theatres, newspapers, schools, and places of worship; the execution of Jewish writers and community leaders; and now the trumped-up charges of economic crimes to perpetuate the anti-Jewish stereotype.

In a telegram to the Conference, New York's Mayor Robert F. Wagner, expressed his outrage at the open use of anti-Semitism within the Soviet Union, and charged that it is being used as a deliberate device to deflect criticism from themselves. The resolution adopted by the delegates declared that since Russia's Jews cannot speak, others must speak for them; and called upon the United Nations to investigate and condemn this calculated destruction, both physical and spiritual, of Soviet Jewry.

RABBI

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says the New York Times. Doctor of Letters degrees were given to Dr. Bernard Heller, author and lecturer, and Dr. S. Ralph Harlow, Professor Emeritus of Religion and Biblical Literature at Smith College.

The Solomon Schechter medal "for extraordinary contributions to Judaism in this land" was awarded to Mr. and Mrs. Albert A. List, of New York. Samuel Levitties, vice president of Lane Bryant, Inc., received a plaque for endowing the Seminary's religio-psychiatric center.

CATHOLIC, PROTESTANT, JEWISH RELIGIOUS TENSIONS RISE IN AMERICAN COMMUNITIES, MAJOR FAITHS HIDING IN "TRIPLE GHETTO", REPORT SHOWS

In a study of ten major American cities, released by the Union of American Hebrew Congregations in "A Tale Of Ten Cities", a book by Rabbi Eugene J. Lipman and Albert Vorspan, findings include: religious bigotry still wide-spread and deeply embedded in American life; church-state issue presents potential discord in communities; religious dialogue superficial; three faiths fail to elevate American ethical standards; and others.

Religious tensions are on the rise in American communities at the very same time that the three faith groups tend to separate themselves behind the walls of a "triple ghetto" in American life, according to a major study just published by the Union of American Hebrew Congregations, the congregational body of 640 Reform Jewish congregations in the United States, Canada, Panama, and the Dutch West Indies, with membership over one million. Offices are located at the House of Living Judaism, 838 Fifth Avenue, New York 21, N. Y.

Among the findings of the study were the following items: Recent decisions of the United States Supreme Court demonstrate that America is not a "Christian nation" but has become a "religiously plural" society which is now in its "post-Protestant" phase.

There is little on-going communication among Catholic, Protestant, and Jewish religious leaders in any of the cities studied, even in the face of bitter community conflicts on such issues as birth control, divorce, racial relations, and church-state issues:

"The priest, the rabbi, and the minister," the authors note, "may still be linked together in ancient jokes, but, in most American communities, they come together in real life only occasionally, usually at rather formal occasions, and they rarely develop a close personal relationship."

The book cites two examples of this dilemma:

"A letter appeared in the Pittsburgh Post-Gazette, signed by a Methodist minister, Pastor Hodge M. Eagelson, in which he states that: 'I have preached in Pittsburgh for thirty years, and do not know personally a single Catholic priest or Jewish rabbi.' Pastor Eagelson proposed an imaginative remedy, a tri-faith fishing trip to Canada, and the publicity attracted a Catholic priest who explained that he had never met a Protestant clergyman. It is presumed that an equally lonely rabbi was flushed out for the occasion. But one wonders about the state of interreligious relations in America if similar stunts must be summoned up as bait in order to get clergymen of various faiths to know one another."

Another study of Holyoke, Massachusetts revealed the following:

"Catholic and Protestant clergymen not only did not know one another personally but, for the most part, had no desire for closer relationships. Mutual hostility was marked. Said a rabbi about the Catholic priest, 'The Catholic proposition is, You serve God in your way and we in His.'"

Atheists and secularists are in danger of becoming "second-class citizens" as a result of the increasing conformity of American religious life. As the authors state it:

"Another source of tension has resulted from the so-called religious revival of the post-World War Two era. Great pressures are being exerted on all Americans to believe and to affiliate. The right to disbelieve has always been as sacred to America as the right to believe freely. It was this voluntary character of American religion which, in the view of De Tocqueville and other European observers, gave American religion its dynamic quality. The right to disbelieve is in jeopardy in America today. Certainly, the non-believers represent the most important unorganized minority in American life."

Issues of separation of church and state represent the most pervasive and explosive source of interreligious discord in every community. Nashville, Tennessee, is cited as a community which has faced acute racial tension but where the potential for conflict is equally serious in the church-state area. The struggle for public funds for sectarian institutions is the biggest "reef" in the sea of American interreligious life.

Self-segregation is a mounting problem among Jews and Catholics and is developing rapidly in the Protestant community as well.

"Interreligious tension can no longer be concealed, can no longer be swept under the rug as un-American," the authors maintain. "Many justified criticisms could be made of contemporary American religion. It can be labeled superficial or irrelevant in many ways, and social action is the main avenue found so far for improving interreligious relations.

"Indeed, there is some ground for fear that America is becoming not a triple melting pot but rather a triple ghetto. Evidence abounds that, while the legal walls of racial and religious segregation are tumbling down in the United States, the walls of self-segregation are springing up."

The much-advertised process of "dialogue" is still limited to a few communities and is conducted mostly on the level of leadership. "Still to come and badly needed," the authors write, "is real and continuing dialogue about basic theological differences, long-standing historic disagreements and conflicts."

Religious groups exercise a virtual veto over some aspects of the legislative process in several cities and states. Examples cited include Roman Catholic dominance of political life in Boston, and, to a lesser extent, in New York City, affecting birth control, divorce, and Sunday store closings, as well as Jewish influence on humane slaughter, and on church-state legislation in New York City.

The persistence of anti-Catholicism and anti-Semitism indicates that "religious bigotry is still widespread and deeply embedded" in American life.

There are deep ferments within the Roman Catholic community, reflecting opportunities for greater liberalism. One of the reasons for this situation is mentioned in the book:

"The Roman Catholic community in America has largely lost its sense of inferiority, its self-consciousness, its disabling fear of anti-Catholic persecution, and its working-class, immigrant mentality.

"Just how startling the change is can be symbolized by the fact that of the 120 well-educated bishops and archbishops in the American Roman Catholic hierarchy in 1961, not a single one was born of a parent with a college education. Today's Catholic laity is increasingly well-educated, articulate, self-confident, aggressive and politically formidable."

Protestantism in America has lost its vibrant confidence in its own values. The authors feel that:

"Hard work, self-reliance, sobriety, and thrift are still respected values. But the America of the 1960's places a higher premium on consumer consumption, social security, and organizational teamwork.

"As Protestants originally founded most of the great reform movements, including those set up to educate immigrants, train ex-slaves, feed the hungry, and rehabilitate the prisoner, so does the Protestant community today, despite the alarming loss of identity it faces in the big cities, stand for community responsibility and social service for all."

American Judaism has an unparalleled opportunity to project its humane and compassionate values into the general life of the total society:

"For the first time, perhaps in history, a Jewish community has the freedom and the economic resources to devote itself, in good measure, to the general health of society rather than to concentrate its energies exclusively, as was essential in the past, upon fighting for its own security and survival."

Interreligious education is still both superficial and inadequate in all major faiths. The report states:

"Beyond the question of anti-Catholicism, or anti-Semitism, or anti-Protestantism, is the stark fact that we Americans know precious little about the realities of religious relationships in America."

Religious tension is an inevitable aspect of religious pluralism, reflecting legitimate competition among the faiths as to the values which should constitute the good society. The need is not to sweep these conflicts under the table but to avoid coercion and to develop rules of fair play and continuing interreligious conversation.

The faith groups, by and large, do not join together in joint action, even on issues where they tend to agree on the principle, such as racial equality, and liberalized immigration policy.

The emergence of right-wing extremism has exacerbated interreligious relations, particularly in Los Angeles, as the Jewish community and the liberal Christian community find themselves in bitter confrontation with some fundamentalist Protestant and some super-patriotic Catholic groups on this issue. The Jewish group, in virtually every community analyzed in the book, shows a larger concern with civil liberties and freedom of expression than do other faith bodies.

"A far greater problem than the occasional abuse of religious pressure is the failure of religion to make fuller use of its latent power in shaping the ethical conscience of America and impelling public-spirited citizens to righteous action in building a better society for all men," the authors write.

The dynamics of interreligious change in America are sharply different from that involved in interracial change:

"There is a tendency among Americans to lump together interracial and interreligious relationships," the report said. "We tend to assume that these two areas are either identical or so closely related both in causes and in means of resolution that working at one automatically helps with the other. Nothing could be further from the truth."

"The most pervasive source of interreligious discord, and perhaps the source of the most serious interreligious tensions in America today, is the question of separation of religion and the state."

"In general, Protestant, Catholic, and Jewish groups have accepted the new concept of a religiously pluralistic America. They are in unblushing competition . . . for the American soul, for the opportunity to shape American culture in the image and the religious ethic of each . . . The result: a many-splendored 'culture' in a state of kaleidoscopic flux. An inevitable second result: interreligious tensions."

"Will the United States ever have a Roman Catholic majority? Idle long-range speculation for many, this question appears to haunt some Protestants and some Jews who fear that traditional American liberties might be curtailed by a Catholic majority. This prospect has been called "conquest by fecundity.'"

"One of the paramount facts about today's America that helps to account for the rising temperature of interreligious tension is: America is no longer a Protestant country. Was it ever? It certainly was . . . The power in American thought was Protestant and the churches wielded their power openly."

"American Protestants have suffered a severe historic jolt. This is no longer 'their' country. The shock has been most painful in the cities . . . Protestants have developed a minority response in many of the key cities of America."

"When the breezes of secularism blew briskly over the land (in the 1920's), they hit the Protestant churches with the force of a tornado. [illegible] usually failed [illegible] dominated the American intellectuals. Yet Roman Catholicism began to rise like a [illegible]."

"In many ways, the Jewish group is a remarkably successful minority in America — exhibit A of immigrant group adjustment. But, increasingly, the goals to which American Jews aspire are oriented around American cultural values — happiness, security, popularity, wealth, power, success, and status — more than the historic values of Judaism — piety, love of Torah, prayer, and ethical living under God."

Rabbi Eugene J. Lipman, one of the authors of "A Tale Of Ten Cities," is the former director of the Commission on Social Action of the Union of American Hebrew Congregations, and has worked in tandem before with fellow-writer Albert Vorspan. Their "Justice and Judaism," published previously, is regarded as an authoritative guide to Jewish social ethics.

Rabbi Lipman was born in Pittsburgh, educated at the University of Pittsburgh, and the University of Cincinnati, and ordained as a rabbi in 1943 at Hebrew Union College in the same city. He served as an Army chaplain in World War II and remained in Europe after the war to help relocate displaced persons. He is the religious leader of Temple Sinai in Washington, D.C., and lives in Chevy Chase, Maryland, with his wife and three children.

Albert Vorspan, director of the Commission on Social Action of the Union of American Hebrew Congregations, has written extensively on inter-group relations. He is a syndicated columnist for The London Jewish Chronicle and his articles are frequently seen in The Reporter magazine. Along with the aforementioned book written in collaboration with Rabbi Lipman, he is the author of "Giants of Justice," published in 1960.

A native of St. Paul, Minn., he was educated at the University of Minnesota, New York University, and The New School for Social Research. He served as a gunnery officer on a destroyer escort in the Pacific in World War II. He lives in Howlett, L. I. with his wife and four children.

JEWISH LABOR BODY

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adoption of this guideline. The veterans group held that it was possible to draft a group libel law that was constitutional, and that such legislation ought to be supported by community agencies as a matter of policy.

The guidelines urge Jewish communities to join with other civic groups in opposing the following types of censorship by Federal, state, or municipal authorities:

Licensing of motion pictures or plays before they can be shown. Authority for the Post Office or Customs Service to bar material from the mails or from entry into the country because of alleged obscenity or on other grounds. Banning of blacklisting of publications, books, or magazines by public officials without due process of law. Efforts by legislative committees to control what is presented in the communications media.

The guidelines are the result of a two-year study. They were presented by James Lipsig, consultant to the Jewish Labor Committee, says the New York Times. Mr. Lipsig said that the security of the American Jewish community "rests in large measure upon the maintenance of our free society, including freedom of speech and press."

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